

GREENWOODS WORKES

Contained in
SEVEN SEVERALL
TRACTATES.

1	} Of the	Day of Iudgement.
2		Lords Prayer.
3		Race to saluation.
4		Torment of Tophet.
5		Birth of Christ.
6		Baptisme of Christ.
7		Iuylers Iuyle-Delivery.

The eleventh Impression, with a new addition of
Christs Birth, corrected and amended by
the Author.



LONDON,

Printed by Iohn Haukland for Henry Bell.

A TREATISE

Of the
GREAT & GENERAL
Day of IVDGEMENT:

Necessary for euery Christian,
that wisheth good successe to his
soule, at that Great and
Terrible day.

MATTH. 12. 36.

*But I say vnto you, that of every idle word that men shall
speake, they shall giue an account thereof at the day of
Iudgement.*



LONDON,
Printed by I. H. for Henry Bell. 1628



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TO THE RIGHT
Worshipfull and my
very good friends, Sir LE-
STRAVNGE MORDAVNT of
Massingham Hall, in the County of
Norfolke, Knight Baronet: And to
the Vertuous Lady, the Lady *Francis*
Mordaunt, his louing
Bedfellow.

Eternall wel-fare, and euerlasting hap-
pineffe, in *Christ Iesus* our Lord
and Saniour.



BEING earnestly re-
quested, and often
intreated (Right
Worshipfull) by
many of my good
friends, to put in
print this small Treatise of the Ge-

The Epistle

nerall day of Doome, which I lately preached, and in publike place deliuered: I haue (being ouercome with their perswasions) condescended to their earnest demand, although very vnapt, and exceedingly vnworthy, for the penning of so worthy a matter.

Wherefore, I haue made choise (crauing pardon for my presumption herein) of your well-disposed Worships at this time (being the *Alpha* of my tender and slender endeouours) to sound in your sacred eares this last and generall Trumpe, and to Dedicate to your Worships the same, both in regard of the demonstration of my true, vsfained, and lasting thankfulnessse to your benigne Worships (for, saith *Seneca*, *Beneficium hominem gratum semper delectat, ingratum semel: id est*; A thankful man

Dedictory.

man will alwayes remember a benefit; but an vnthankfull person will soone forget it) for your extraordinary kindnesse bestowed vpon mee, *Abſque ullo commerito*, without any deſert in the World: as alſo in regard of the great affection, good deuotion, and thrice welcome entertainment you beare to Diuine and Spiritual Tractates, which appertaine to the Euerlaſting bliſſe of the Soule, accounting them bleſſed, which bring glad tidings of ſaluation. I deſire therefore (*idq; more humillimo*, in moſt ſubmiſſiue manner) this one thing at your Worſhips hands, that you would (pardoning my boldnesſe) vouchſafe *aqui boniq; conſulere*, to take in good worth this ſimple and ſlender gift. Which thing if your Worſhips ſhall vouchſafe to doe, it ſhall not onely
be

The Epistle

be an encouragement to my future proceedings, but also it shall be *Vinculum indissolubile*, an invincible bond to tye mee in all dutie, and in all loue to your Worships: *Dum memor ipse mei, dum spiritus hos regit artus*; so long as life shall last.

Thus humbly taking my leaue of your good Worships, (nothing doubting of the goodnesse of your natures in the acceptance of these my first presented fruits) I commit you with yours to the safe protection of the Almighty, alwayes begging before the Throne of his most Glorious Maiesty, that he would in this life, infuse his Holy Spirit, with all his Graces, into your hearts abundantly, and in the World to come, crowne you with the Crowne of Immortall Glory:
And

Dedictory.

And that for CHRIST IESVS
his sake, our LORD and
onely SAVIOVR,
Amen.

From Hempsted in Essex. Jan. 10. 1618.

Your Worships in all dutie,
for euerto command:

HENRY GREENWOOD.

To



To the Reader.

GEntle Reader, if in these following Tractates the Quotations of Latine and other tongues doe offend thee; let them be unto thee as Countrey Stiles, stepping ouer them, thou losest not thy way by them, for their Expositions follow them.





*A Treatise of the Great
and Generall Day of Iudge-
ment, necessary for euery Christi-
an, that wisheth good successe
to his soule at that great
and terrible day.*

MATTH. 12. 36.

*But I say vnto you, that of euery idle word that men
shall speake, they shall giue an account thereof at
the day of Iudgement.*



An, in regard of the
corruption of his
nature through the
fall of his great
Grandfather *Adam*
(who was the foile
of Man-kinde, the Parent of sin, and
the author of death to al his posterity,
for as much as we were all in *lumbis*
Adami,

Gen. 3. 9.

Mat. 12. 24.

Adami, in his loines) as he is subiect
to all sins whatsoever, so is he special-
ly addicted to the sinne of security and
carelesnesse. Wherefoze as Adam slee-
ping securely in his transgression, and
hiding himselfe from the presence of
the Lord, behinde the bush, had great
need of that watch-bell from God, (to
rouse him from the sleepe of sinne, and
call him againe vnto God) Adam, *where
art thou?* Adam, where art thou? So as
necessary for every sinfull Adamite
(to raise him from the sleepe of sinne
wherein he was borne) is this notable
Memento, this worthy rehearsall of
the great and terrible day of doome.
But I say vnto you, &c. Which words
of our Saviour Christ spoken to the
Scribes and Pharises (who would
not beleene that he wrought these mi-
racles, by the powerfull Spirit of
God; but slanderously and contume-
liously told him to his face: that hee
did cast out devils through Beelzebubs
name) are as much in effect, as if he
had said on this manner: If account
must be rendred at the day of Judge-
ment,

the dead: by the dead, all those are to be understood, that shall be found dead at the second comming of Christ; by the quicke, all those are to be understood, that shall be found living at his second comming. *Augustine* in his *Enchiridion* to *Laurentius*, Chap. 55. saith, that this Article may bee expounded two wayes: either by the dead (saith he) may be meant those that shall be found corporally dead; and by the quicke, those that shall be found corporally living at Christs comming, or (saith he) by the dead may be meant, those that be dead in sin. According to that in the Gospel of *Saint Matthew*: Let the dead bury their dead. And by the quicke, those that be dead to sinne, and living to faith; according to that of the Prophet *Abacuc*: The iust shall live by faith. But this exposition is not agreeable to the simplicity of the Creed. Yet notwithstanding true it is, that both the goodly and the wicked shall come to iudgement: for by the power of Christ, all men shall be raised up: The holy An-

Augustine.

Mat. 8. 12.

Hab. 2. 4.

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to all sins whatsoever, so is he special-
ly addicted to the sinne of security and
carelesnesse. Wherefoze as Adam slee-
peth, he is in a state of sinne.

Gen. 3. 9.

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Generall day of Iudgement.

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The last shall live by faith. But this proposition is not agreeable to the simplicity of the Creed. Yet notwithstanding true it is, that both the goodly and the wicked shall come to iudgement: for by the power of Christ, all men shall be raised up: The holy An-

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Mat. 24. 31

Mat. 13. 40

gels with the great sound of a trumpet shall be sent forth into all the world, and they shall gather together the Elect, from the four quarters of the earth, from one end of the heaven to the other. Then shall CHRIST separate the Elect from the Reprobates, the Wheat from the Tares, the Corne from the Chaffe, the Lambs from the Goats, the Iust from the Vniust.

So that you see, that the goodly and the wicked, yea all men whatsoener, shall appeare before Christs tribunall seat, and giue an account of themselves, and for themselves, to the terrible Iudge.

Obiect.

Ioh. 3. 18.

Obiect. Some, notwithstanding, may obiect against this doctrine delivered, and say as it is in *Iohn*; That he that beleueth in Christ, shall not be iudged, or shall not come into iudgement: and so by consequence, all men shall not be iudged.

Answ.

Answ. To which I answer, that Iudgement in that place of *Iohn*, as in many other places of sacred Scriptures, is taken for condemnation; in which

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which sense true it is, that he that beloneth in Christ Iesus, he that is ingrafted into Christ by a true and liuely faith, hee that is flesh of his flesh, and bone of his bone, one with Christ, and Christ with him by the spirituall continuation of the Church with Christ, this partie shall not come into iudgement; *scil. condemnationis*; that is, of condemnation; in iudgement he shall not be confounded, condemned or overthrowne: but he shall come *in iudicium absolutionis*; that is, into the iudgement of absolution: In iudgement he shall stand out, hauing on the white robe of Christs righteousness, and being covered with the wedding garment of Regeneration. The truth of which doctrine, the Preacher affirmeth, saying: God will iudge the Just and the vniust; the Just vnto saluation, and the vniust to damnation. Seeing then that all must be brought to iudgement, let no man thinke with himselfe, that it may be possible for him to escape this dreadful day; whither shall he fly from the presence

Eccles. 3. 17.

Psal. 139.
7, 8, 9.

presence of the Lord: If he ascendeth vp to heauen, God is there; if he goe downe to hell, God is there also; if he take the wings of the morning, and flie to the vntermost parts of the Sea, God will finde him out there also. For God is euery where; he is in heauen by his glory, he is vpon the earth by his mercy, he is in hell by his iustice: God is *ubiq; & nusquam*; he is euery where, by his power and wisdom, but no where in respect of circumscription of place, being a Spirit. In earthly and terrestriall Courts, a man may haue his Proctor: but then we must (*volentes, nolentes*, whether we will or no) personally appeare and plead for our selues.

In terrestriall Courts, byibes, many times blinde the eyes of the wise, and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leaue) great and scandalous crimes may be winked at: but at this great Court of Heauen, the Judge will not be partiall to any: For God hath no respect of persons: He will

Rom. 2, 21.

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will execute iust iudgement vpon all men, as the Psalmographer speaketh: With righteousness will he iudge the world, and the people with equitie.

Psal. 8. 9.

Bribes, Friends, intreaties, bowlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a spirit vpright; yea, the damned in hell confesse the same: *Quid profuit nobis superbia? quid diuitiarum copia?*

What hath pride profited vs? or what hath the pompe of riches done vs good? Alas these cannot saue our soules.

Let the Atheist therefore mocke God neuer so blasphemously, let the Sadducee bragge of no Resurrection, no Angell, no Spirit, neuer so Schismatically; let the Epicure sing that cursed Epitaph of Sardanapalus neuer so beastly, *Ede, bibe, lude, charum presentibus exple Delicijs animum, post mortem nulla voluptas*; Eat, drinke, play, be merry, liue in all kinde of pleasure, for after death there is no pleasure.

Yet notwithstanding, let all these miserable wretches know, that there

will come a day, and that a dismall day, wherein they shall giue an account of euery idle word.

2 Pet. 2. 22.

Alas, lamentable world, that men should thus murder their dearest darlings, I meane their Soules, which Christ hath holden so deare: that men should with *Eas*, sell their birth-right, and heritage of heauen, for a meesse of pottage of worldly pleasures that men should delight in swallowing (with the Sow) in the mire of sinne, and (with the dogge) in swallowing the vomit of iniquitie: and so purchase to their Soules and bodies euerlasting torment, in the lake vnquenchable, whereas they should aboue all things seeke the Kingdome of God and the righteousness thereof, that they might haue heavenly mansions, at the great day of account.

Let euery Christian therefore bewaile the great wickednesse of this world, and lament the foule iniquitie of these dayes, lest it be said of vs, as of the carelesse and gracelesse Christian: *Cadit Asia, & est qui subleuet per*

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rijs anima, & non est qui recogitat: If an Asse falleth vnder his burchen, there be some that will diligently helpe it vp againe; but if a Soule perish, no man regardeth it.

Men are like the Horse, Asse and Mule, that haue no vnderstanding, the more is the good mans grieve; Dauid his eyes gushed out into riuers of water, because men kept not Gods Law.

Psal. 119.
137.

The Prophet *Jeremy* crieth out on this manner: Ah, my belly, my belly, I am pained euen at the heart, I cannot be quiet, because my people is a foolish people, they are wise to doe euill; but to doe well, they haue no knowledge.

Ier. 4. 19.
22.

That godly Matron *Monica* Saint *Augustines* Mother, wept daily, and prayed for her sonnes conuersion; for he was before his conuersion a *Paganiché*.

Monica.

So likewise it is the duty of euery Christian to desire the conuersion of their brethren, and to bewaile their wretched estates.

Sinne neuer more, then in these
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Apoc. 12.
14.

Eph. 2. 2.

1 Pet. 5. 8.

1 Ioh. 3. 16

our Dapes of the Gospell abounded, the greatest part of the world are Satanists, Devils in conversation, worshippers of that vgly beast, That hath seven heads, and ten hornes, whose badge is, blasphemie: of the damned Serpent, The Prince of the Aire, the grand enimie of Mankinde, that goeth vp and downe like a roaring Lion, seeking whom hee may deuoure. Yea, Saint Iohn saith, That Whatsoeuer is in the world, is either the concupiscence of the flesh, or the concupiscence of the eye, or the pride of life, *Hec tria, pro tria numinemundus habet*: This is the Trinity which the world doth worship: In stead of God the Father, God the Sonne, and God the Holy Ghost; the world doth worship the Deuill, the world and the flesh: the concupiscence of the flesh, that is, carnall luxury, the concupiscence of the eye, that is, worldly conetonsnesse, and the pride of life, that is, hellish and deuillish ambition.

The way to hell is a broad, and a wide way, and whole multitudes walke

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walke in the same, but few there be that can finde out the narrow way of amendment of life. The heathen man could say this: *Plurima pessima*, the most are the worst: *Pretiosa non sunt numerosa*, good men are odde men. Wasps and Hornets swarme, but few painfull Bees are to be found, that treasure up the Honey of good workes, in the hie of their hearts, and come laden home with the same; as *Virgil* writeth of the Bees: *At fessamulta referunt se nocte minores, curra, thymo plena*.

Aristotle.

No maruaile therefore, if *David* cryed out to the Lord for helpe in his dayes, saying: Helpe Lord, helpe, for good and godly men decay. The world therefore may be compared to the earth.

Psal. 121.

Aske the earth, and it will tell thee that it doth afford much matter for base pots, but very little stuffe for Gold; aske the Gardiner, and he will tell thee that he hath more Pettles than Roses, more weeds than Flowers, more Rhambles than Vines:

Compar.

Pea,

Note.

Iuuen.

Luk. 12. 19.

Pea, aske thine owne conscience and it will tell thee, that there is *Magna plenitudo hominum, sed magna solitudo bonorum, id est*, There is a great plentie of men, but there is a great scarcitie of good men. A good man is a *Phoenix*, he is *Rara avis in terris, nigroque similis cygno*: A rare Bird, a blacke Swanne. We haue many couetous Charles that will (with the scule in the Gospell) commend their Soules to *Plutus*, that was called of the Heathen, *Deus diuitiarum*, The god of riches: but moze fitly he is *Demon diuitiarum*, the Deuill of riches: and thinke themselves safe when they haue spoken peace to their soules on this manner: Soule take thy rest, for thou hast goods laid vp for many daies: Making their chest their heauen, and their pictures their god. We haue many *Achabs*, *Epymnicall* extortioners, deuourers of their brethren, eating them by like bread. Many adulterers, as appeareth by the great number of Whards in this Realme.

Many rebellious Traytors, and Anti-

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Antichristian conspiratozs, as did ap-
peare by the Gun-powder-treason.

Many conceited *Herods*, many proud
Nebuchadnezzars, and many vaine-
glorious *Iezabels*, many swearers, for-
swearers, drunkards, mock-gods:
many we haue (in a word) damned
hell-hounds, cursed captiues, and most
miserable miscreants.

How little doe these lamentable
wretches think of the day of account?
How little doe they imagine of that
wofull sentence, Goe from me ye cur-
sed, &c? The Lord grant, to all men
(one with another) his grace, that
they may haue this Scripture alway
sounding in their eares: Of euery idle
word that men shall speake, they shall
giue an account thereof at the day of
Iudgement.

The consideration of this last day
made *Ierome* afraid to offend: Whe-
ther I eat, or drinke (saith he) or
whatsoever I doe else, mee thinkes I
heare this saying sounding in mine
eares; Arise ye dead and come to iudge-
ment. The which when I consider,
it

Ierom.

it makes me quake and shake, and not dare to commit sin, which otherwise I should have committed.

¶ That men would remember their end, then they should never offend: ¶ That men would alwayes set before their eyes the *quatuor nouissima*: The day of death, the day of iudgement, the ioyes of heauen, and the torments of hell: then would not men lue so loosely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the Lord grant to all men.

Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they be: namely, all men whatsoeuer. But I say vnto you, that of euery idle word that men shal speak, they, &c.

2 Of what things we must giue an account.

There must an account be made of many, yea of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, according

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according to that of *Salomon*: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement.

Wisd. 1. 9.

If *Adam* had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue perfozmed the same, and though he had not actually broken Gods Commandement: it was necessary that the second *Adam* (who is the raiser of our ruines, the ransom of our offences, and the restorer of life) should come and suffer the tortures of hell (as he did) or else we with *Adam* had gone the high way to eternall misery.

No maruell therefore if our Saviour *Christ* accounted him an adulterer that lusted after a woman, saying: Whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. It is the malicious nature of the Devil (as saith *Bernard*) to intice men to mischief.

Matt. 5. 28.

Demonum est mala suggerere, nostrum est non

Bernard.

1 Pet. 5. 9.

1 Ioh. 3. 15

Mt. 15. 11

non consentire. It is the propertie of the
 Deuill to intice and to suggest men to
 euill, and it is our parts not to consent
 to his inticements, but to resist them
 manfully, according to that of Peter,
 Whom resist yee stedfast in faith: The
 deuill outwardly by the world, and in-
 wardly by the corruption of nature,
 doth daily allure vs to sinne. Now if
 we consent to those his wicked moti-
 ons (whether we performe them out-
 wardly in act, or no) before God we
 haue committed the sinne: according
 to that of Iohn: Hee that hateth his
 brother is a man-slayer: because in
 will, in wish, and in desire, he hath
 alreadye slaine him, although he doth
 not bring it into outward act, either
 for feare of the law of man, in that
 case, or for want of iust and fit oppor-
 tunitie for the effecting thereof. Yea,
 the sinne of thought, the sinne concei-
 ued in the heart of man, is not only a
 sinne, but it is the roote and beginning
 of all sinnes whatsoever: for it is not
 that which goeth into man, that defileth
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The Deuill first suggesteth, after
suggestion cometh cogitation: af-
ter cogitation followeth affection: af-
ter affection followeth delectation:
after delectation followeth consent,
(now is the sinne of thought fully com-
mitted:) after consent followeth ope-
ration: after operation followeth cu-
stome: after custome followeth des-
peration: after desperation followeth
defending of sinnes committed, af-
ter defending of sinnes committed fol-
loweth daunting, boasting, and glory-
ing in sinne, which is next to damna-
tion it selfe: Thus the heart is the
fountaine, from whence springeth all
sinne whatsoeuer.

Yet haue wee not many wicked
ones in this world, that thinke the sin
of heart to be no sin at all, or else but
a small sin, that shall neuer be brought
in question at the day of account? But
let all these know, that, as of euery
idle word, so of euery wicked and sin-
full thought conceived and nourished
with

The Lad-
der of sin.

within the heart of man, hath full consent to the performance of the same (for there is no sinne that can be committed without consent had) men, yet all men must give an account.

PROV. 4. 23.

I give all men therefore (to the good of their soules) this good counsell of *Salomon*, Keepe thine heart with all diligence, for there-out commeth life: If thou keepest it not diligently and warily, there-out will proceed death: I mean, sinne, whose wages is death. The heart is a mill alwayes grinding either good coyne or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake: let it meditate in the Law of God day and night, abandon all wicked motions, that at the day of iudgement thou mayst be pure bread, and fine manchet for the Bread of Life, CHRIST IESVS his Table in heauen. The LORD grant this to me the Writer, thee the Reader, and to every Reader of it.

ROM. 6. 23.

1 We must give an account of our words.

O

Of euery idle word that men shall speake, &c.

Word.

Diuers of the learned Writers haue diuersly commented of this idle word, what it should be: one, affirming one thing, another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neither disagreeable to the holy Scripture.

Gregorie saith, that *Verbum otiosum est, quod iusta necessitate, & pia utilitate caret*: That is (saith he) an idle word, which is spoken, either without iust necessity, or godly profit.

Gregory.

Ierome saith, that *Verbum otiosum est, quod sine utilitate loquentis vel audientis profertur*, That is (saith he) an idle word, which is spoken either without edification of the Hearer or Speaker.

Ierome.

Basil, *Omne verbum quod non conducit ad propositam utilitatem, vanum est & otiosum*, that is, Every word, which belongeth not to an intended profit, is a vaine and an idle word.

Basil.

Master Iohn Calvin saith, that *Sermo otiosus pro iunctis sumitur, quia nihil*

Caluin.

edificationis vel fructus assert: id est, An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I doe describe an idle word on this manner: Verbum otiosum est, quod ad bonam rem non pertinet: quod non facit ad gloriam Dei viventis: quod inutile est & infruiferum: quod nec loquentem nec audientem edificat: id est, An idle word is that which doth not appertaine to a proposed profit which tenderth not to the glory of the euer-living God: which is vnprofitable and vnfruitfull: which edifieth neither the hearer, nor the speaker. If then (good brethren in Christ Jesus) so great account must be giuen of euery idle, vain, and fruitlesse word; what account (thinke ye) shall be giuen for swearing, cursing, banning and blaspheming?

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of
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swearing is, who knoweth not? for the small infants and tender children in our streets, haue cursed oaths, *ad unguem*, at their fingers end; yea, at their tongues end too. What account shall the cursing and bawling tongue giue, that Cruelly, Disdainfully, and Despightfully, speaketh against his neighbour? What account shall the blasphemous person giue, that speaketh contemptuously of *G D*, and sayth, that Christ did cast out devils through the name of Beelzebub? If the Iust shall scarce be saued, where shall the sinner appeare? If account must be made of euery idle word, Lord, what account shall they make, that rap and vomite out blasphemies against the terrible Iudge of heauen and earth?

Pla. 31. 18.

1 Pet 4. 18

As men think, and fondly imagine, that the sinne of thought (vlesse it proceed into outward act) is but a small sinne: so likewise doe they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

C 2

But

But let all the world know, that no sin can be said to be small in respect of it owne nature, for the least sinne that can be committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomlesse pit of hell. Yet, notwithstanding, an idle word, in respect of other sinnes, may be said to be a small sinne; yet as small as it is, it is able to damne the soule for ever.

Petrus,

Well therefore sayth Petrus Damianus, *sermone secundo de vitio linguae*, Audiat lingua vaniloquus, audiat otiosa lingua, audiat & pauescat, intelligat & perhorrescat sententiam horribilem, extremam, Indicii terrorem, &c. that is, Heare O vaine babling tongue, heare O idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of Iudgement: He that hath hands to slay, hath hee not eares to heare? He saith, that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgment.

Although an idle word be a small sinne

finne in respect of greater sins, yet ne-
uerthelesse an innumerable company
of idle words, congested, accumula-
ted, and heaped vp together, they will
make a mighty sin. *Quid penna lenius?*
quid millio breuius? What is lighter then
a feather? and what is shorter then the
seed-mill? Yet, notwithstanding, an
innumerable company of feathers
trussed vp together, will breake the
Porters backe. Smal were the gnats
that troubled Pharaoh, yet they being
innumerable ouercame proud Phara-
oh, and all the power of Egypt. An
houre is but a short time, but, *Dum ho-
ra hora continua successione congeritur* :
While one houre by continuall succes-
sion is added to another, the whole
course of our liues is finished. *Quid
saxo durius, quid aqua liquidius?* What
is harder then a stone, and what is
softer then the water? Yet a Wise-
man saith : *Gutta cauat lapidem, con-
sumitur annulus usu* : that is, Wa-
ter by continuall drops doth eat vp
the stone, and a ring by continuall vse
is worne in peeces. So an idle word,

Exod. 8. 24

Poet.

although it be but a small sinne. yet many a little makes a mickle, many of them heaped by together make an intolerable lumpe.

Gen 3.6.

Numb. 15.
36.

Matth. 26.
22, 23.

Act 5.5.

It hath bene, is, and ever will be, the fond nature of man, to imagine sinne a great deale lesser then indeed it is. A man would thinke that Adam (through the devils suggestion, and through the abuse of his owne free will) eating of the forbidden fruit, had committed but a small trespasse; yet he was guilty of everlasting torment for the same. A man would thinke, that that poore man had committed but a small sin in gathering chips (of more necessity) on a Sabbath day; yet he was by the Law stoned for his labour. A man would thinke that Peter had given his Master good counsell (when as Christ told him that he must goe to Ierusalem, and there suffer many things) saying, Master, labour by selfe and goe not; yet he was called Sathan for his labour. A man would thinke that Ananias and Sapphira had committed but a small sin, when

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When as they did detaine part of th
Apostles money, for feare of after
claps, and protested the contrary with
a lie : yet they dyed both suddenly at
the feet of Peter. So a man would
thinke, that an idle word were but a
small sinne : yet Christ saith here, that
a great account must be made for the
same. For, by thy words thou shalt
be iudged, and by thy words thou shalt
be condemned. Seeing this is true, it
behoueth euery man to set a watch be-
fore the dore of his lips, and to keepe
his tongue from idle and euill words,
that he may obtaine that blessednesse :
Blessed is he that hath not fallen by the
words of his mouth.

Mat. 12. 2.
5.

Eccle. 14. 1.

Workes.

2 Cor. 5. 10

Eccle. 12. 14

3 We must giue an account of our
workes, as appeareth to the Corin-
thians : We must all appeare before the
Iudgement seat of Christ, and there re-
ceiue according to our workes. Againe,
the Preacher saith : That God will
bring to iudgement euery worke with
euery secret thing, whether it be good
or euill. He that hath liued in sinne,
shall receiue the reward of sin, which

is death and damnation ; and he that hath liued in faith and amendment of life, shall receiue a crowne of glory, which the Lord will giue him at that day. It is the duty therefore of every Christian to laboꝝ & to endeuoꝝ, with all diligent carefulnesse to liue well, & at the day of Iudgement he may spee well. *Eupratem*, Bene viuere, that is, liue wel, should be the delightfulsome poe, & sweet perfumed Rosegay of euery Christian: thus liue well, that thou maist die well, & after death eternally spee wel, obtaining that blessednesse; Blessed are they that dye in the Lord

4
Goods.

4 We must giue an account of our tempozall goods, how we haue gotten them, whether iustly, oꝝ vniustly: how we haue spent them, whether we haue cloathed the naked with them. oꝝ whether we haue made naked the cloathed foꝝ them; how we haue disposed them, lest there be any obbate foꝝ them after we be gone: therefore Esay telling Ezekiah, that he should not liue but dye, saith: *Dis-*

Esay 38. 1.

pone domum tuam, &c. See thine house in

in order, for thou must not liue, but die. How then shall those griping Vultures make an account, that haue by oppzession vndone their bzethzen : The world is growne so hard-hearted that men will rather suffer their bzethzen to starue in the streets, then to succour or relieue them : The dogs shall haue the remnant of the Rich mans table, befoze poze Lazarus shall haue one crum that falleth from the same. How shall these flinty hearts loke for one dram of mercy at the day of Iudgement : Let them loke with what measure they haue measured to others; it shall be measured to them againe : let them know, that if they will stop their eares at the cry of the poze, they shall cry themselves and shall not be heard : if ther will be partakers with the saints of the ioyes of heauen, their bzethzen must be partakers with them of their wealth on earth : For this is to treasure by treasures in heauen, to lay out their treasures on earth.

Luk. 16. 21.

Let men therefore so vse their
tem.

5

Time.

Bernard.

tempozall goods and woꝝldly riches,
as they may at the day of account re-
ceiue a Crowne of immoztall Glaz.

¶ We must giue an account of the
time wherein we liue, and of our seuer-
all vocations, how we haue employ-
ed our selues in the same.

Saith Bernard : *Omne tempus tibi
impensum requiretur à equaliter fuerit
expensum: id est*, All the time that God
hath giuen thee, shall be required at
thy hands, how thou hast spent it :
Whether in the seruice of God, or in
the seruice of Satan.

The Prince must giue an account
how he hath gouerned his kingdome :
whether he hath (as it becommeth
Gods Vice-gerent) mildly, louing-
ly, and carefully trayned his sub-
iects vp in the worship of God : or as
a bloudie Nero, and hard-hearted
Tyrant, cruelly oppressed them. The
Ministers of the Word of God (who
haue taken vpon them *curam anima-
rum*, The charge of soules) must giue
an account, how they haue behaued
themselves in their Ministry : whe-
ther

ther they haue preached Christ for
Christ, that is, for the conversion of
sinners to Christ, or (as hirelings)
for lucre and gaine of worldly trash :
whether they haue fed their Flocks
carefully, or fed vpon their Flocks
coustously. The Magistrate must
giue an account, how he hath behaued
himselſe in his Magistracy : whether
hee hath sought the maintenance of
vertue, and confuſion of vice, or
hath (his eyes being blinded with sil-
uer scales) maintained iniquitie, and
oppressed the innocent. The house-
holder how he hath governed his fa-
mily : whether in reading of holy
Scriptures, and Prayer, to the praise
and glory of God ; or in reading of
foolish fables, in gaming, dicing,
playing, swearing, and such like. ~~Pea~~
euery man must giue an account of
the time spent in his severall calling,
from the highest to the lowest ; Let e-
uery Christian therefore beware of
mis-spending his time, lining in se-
curitie loosely, and of losing his time
securely, and carelessly : for there will
come

Ecd. 11. 9.

Augustine.

Amos 6. 3.

came a day, when for every houre of thy life thou shalt give an account how thou hast spent it : according as Salomon telleth the carelesse liner : Reioyce o young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes : but know, that for all these things God will bring thee to iudgement. Time lost can neuer be recovered, the houre past cannot be recalled : Time is painted like an old man having a locke of haire on the hinder part, to signifye, that men should lay hold of time coming, and make much of it when they have it : for being once gone, it can neuer be recovered. Augustine confesseth that he spent his time idely when he stood gazing and looking on a spider, how she catcht a flye in her net. But alas, men in these daies do not only spend their time in idleness (which is a shamefull fault among christians) but also in all manner of euill : They put off from them the euill day, namely, the day of death and iudgement,

and

and boldly approach to the seat of ini-
quity: a matter much to be lamented.
Let every Christian therefore have a
care of the expence of time, lest (had I
will) come too too late, for the damned
in hel, if they had this fauor of God to
live on the earth againe, and to haue
well broken loose (which they shall ne-
uer haue granted) they would live so
strictly, as they might be reckoned
for admirable spectacles to the whole
world : It is the duty therefore of e-
very man to imitate that person, that
vigilant person, that carried alwayes
about with him in his pocket a little
clocke, and when he heard it sound, he
would instantly examine himself how
he had spent that houre : thus should
Christians examine themselves, that
they may neuer be examined of the
Lord ; iudge themselves, that they
may neuer be iudged of the Lord; and
account with themselves, that they
may neuer be brought to an account
of the Lord. Thus much for the se-
cond part of the text : namely of what
things we must giue an account.

Examp^{le}.

But

But I say vnto you, of euery idle word, &c. Before I speake of the third part of this Text, namely, of the Judge, to whom we must giue an account, I thinke it very necessary to speake of a few things, which being well considered, we may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therefore there are, which being performed, we shall abstaine from idle words.

Quid.

1. A man must consider what he speaketh.

2. To whom he speaketh.

3. When he speaketh.

1 Pet. 4. 1.

Eph. 4. 29.

What he speaketh : Peter telleth vs what we ought to speak, in his first Epistle : If any man speake, let him speake as the words of God. Again, Paul to the Ephesians sayth : Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace to the hearers. So that we ought to speake aboue all things of God and his Word,
of

of good and honest matters, if we will
show our selves to be true christians,
and abstinent from idle words. We
should say with David, I will alwayes
give chankes to the Lord, his prayse
shall be in my mouth continually. We
should resolve with Iob, and say: My
lips shall surely speake no wickednes,
and my tongue shall utter forth no de-
ceit: then shall we vse our tongues
to that purpose, to which they were
created.

The tongue in Hebrew is called,
Kebod, id est, *Gloria*, Glory: because it
is an instrument to sing forth the glo-
ry of God vpon earth. If we vse our
tongues to this purpose, then we may
truly say with the Poet, *Lingua quid
melius?* What is better then the tongue?
But if it be abused to the dishonor
of Almighty God, if it be an untained
member, uttering out idle, and euill
words, then may we conclude with
the Poet, and say: *Lingua quid
peius cadem?* What is worse then the
tongue?

Psal. 34. 1.

Iob 37. 4.

Poet.

Mat. 12. 34

Let every Christian therefore shew
him.

Mat. 12. 34

himselfe (as he professeth) a Chast
 an in his speech : For out of the abun
 dance of the heart the mouth speaketh
 Euen as the heart standeth affected
 so is the speech of euery man : For
Lingua est mentis interpres : the tongue
 is the interpreter of the minde : the
 chaste man speaketh chastly and be
 nestly ; the wanton speaketh lewdly
 and luxuriously : the enuious person
 speaketh bittlingly, and bitterly. E
 uen as by his speech a man may be
 knowne what Countrey man he
 is : so a man by his speech may be
 knowne to what Kingdome he be
 longeth.

Three
kingdomes

There are three Kingdomes, and
 men by their talke may be knowne
 to which of these they belong. There
 is, 1, *Provincia Caelstis*. The King
 dome of heauen : and the speech of
 this Countrey is, praising of God,
 talking of his word, giuing of thanks
 for the great benefits we haue recei
 ued, and speaking of diuine and hea
 uenly matters: he therfoze that speak
 eth on this manner (*Id est, non hypocritice*)
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that is, not hypocritically : For, *Simulat a sanctis duplex iniquitas*: counterfeit holiness is double vngodlines) surely appertaineth to the Kingdome of Heauen.

2 There is *Prouincia terrestris*, the Kingdome of earth : and the speech of this Countrey is talking of terrene and earthly matters, mingling with the Pole in the cranes, *Terrarumque poris*, and in the pores of the earth : quite contrary to the nature of man : for, *Os bonum sublimis dedit*: (saith the Poet) *saluum, ueri iussit*: God gaue man a lofty face, and bade him looke aloft, and hold vp his head towards heauen. According to that of Iohn : *Qui de terra est, de terra loquitur*: He that is of the earth, speaketh of the earth. And againe : They are of the world, therefore speake they of the world.

3 There is *Prouincia infernalis*, The Kingdome of hell : and the language of this countrey is swearing, cursing, banning and blaspheming : if therefore thou seest

D

such

Ouid.

Ioh. 3. 31.

1 Ioh. 4. 5.

such a one, it is to be feared that he belongeth to the Province of hell: Thou therefore that wouldest belong to Gods thre-blessed kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heauenly matters.

Cni.

2 He that would abstaine from idle words, must consider to whom he speaketh: if he speaketh to a foole, he must vse few words, for he spendeth his breath in vaine: if he speaketh to a froward and contentious person, he must vse milde and gentle words, else he taketh the bellows to quench the fire: If he speaketh to a wise man, he must vse no vaine Tautologies, or needlesse repetitions: for frustra fit per plura, quod fieri potest per pauciora. It is in vaine to vse many words, when we may as well be conceiued in few. If these things be not considered, we may (yea speaking of diuine and holy matters) offend in idle words.

3. If we would abstaine from idle words, we must also consider when to speake; saith Solomon: there is a time to speake, and a time to hold ones peace. Saith one: There is a time when some thing may be spoken, and there is a time when nothing may be spoken, but there is no time when all things may be spoken. These three things well considered of vs, we shall abstaine from idle words, & haue the lesse account to make at the day of Iudgement. Again, euery Christian, as he ought to imitate Christ in all things, so he ought to imitate him in his words. Gregory saith, that *Omnis Christi actio nostra debet esse instructio*: id est, Euery action of Christ ought to be to vs an example of imitation. Christ had three things in his words worthy of consideration, which we must likewise labour to haue, if we will abstaine from idle words.

1. He had *ueritatem in verbis*: truth in his words: ~~For~~ he reporteth of himselfe in Iohn, that he is *Veritas*, & *Vita*: The Way, the Truth, and

Quando.

Eccles. 3. 7

Gregory.

I

Ioh. 14. 6.

the Life : He therefore that speaketh truth to his neighbour, sheweth himselfe to be the Child of CHRIST IESVS, the Fountaine and Origo of all truth : but he that speaketh lyes, and uttereth forth lyes, sheweth himselfe to be the child of the deuill, the author and originall of all lyes.

2 Christ had *utilitatem in verbis*, profit in his words : As he spake truly, so he spake profitably : He neuer spake one idle or unprofitable word through the whole course of his life, which was about 32 yeres.

3 Christ had *moderamen in verbis*, A meane in his words. He neuer was in words excessive ; and when iust and necessary occasion was offered, he was neuer deficient : but he did Meane (I meane golden vertue) drew forth his well contrined words out of the rich Conduit of his enflowing heart. He fulfilled that saying of Iesus the sonne of Syrach : The words of the wise are weighed in a ballance.

Ecclesiasticus 21. 25.

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31

In these three things should every one imitate Christ Iesus, and then we should abstaine (as he did) from idle, vaine, frivolis, and vnprofitable words; for which, a great account must be given: The which imitation of Christ, the LORD, for Christ his sake grant to all men, that they being like vnto him, may be receiued to reigne with him and his holy Angels in the thirce happy heauens at that day. Amen.

But I say vnto you, that of euerie idle word that men shall, &c.

3 To whom this account must be given. Although in this Scripture that Iudge is not expressely mentioned, yet notwithstanding, *quod subintelligitur non deest*: that which is vnderstood is not wanting; and therefore not to be omitted.

This Iudge therefore, before whose tribunall seat all mankind must appeare, it is CHRIST: for he was appointed of his Father into a triple office; to be a Priest after the order of Melchisedech: to be a Prophet as-

Text.

The third part.

2 Cor. 5.
10.

Ioh. 5. 22.

Mat. 28. 18.

Psal. 2. 7,
8, 9.

Psal. 10. 1.

ter the order of David : to be a King
after the order of Salomon : There-
fore Christ, as he is King over all in
heaven and earth, is this Judge be-
fore whom we must all appeare: The
truth of this is evident in the Epistle
of St. Paul to the Corinthians : We
must all appeare before the tribunall
seat of Christ, &c. Also read also in
Iohn, that the Father judgeth no man,
but he hath committed all iudgement
to his Sonne. And in Matthew it is
written, that all power is given to
Christ in heaven and in earth. This
was prophesied of him in the Psalme:
Thou art my Son, this day have I be-
gotten thee: aske of me, and I will give
thee the heathen for thine inheritance,
and the ends of the earth for thy posses-
sion : Thou shalt crush them with a
scepter of Iron, and breake them in
pieces like a Potters-vessel.

And againe in another place : Sit
thou at my right hand, vntill I make
thine enemies thy footstool. Men,
it is an Article of our faith to be-
leeue, that IESVS CHRIST shall
come

come againe to iudge both the quicke
and the dead.

Christ is therefore the Iudge : yea
he is *vere Index*, a right Iudge, for
this word *Index*, that is, Iudge, is as
much as *in dicens : id est*, One that
speakech Iustice: and *indico*, that is,
to Iudge, is as much as *in dico*, to
speake Iustice : and *indiciu*, that is,
iudgement, is as much as *in iudiciu*,
if I may so tearme it, that is, a Iust
and right speech.

Iudge.

So Christ being an upright Iudge,
maintaineth Justice in Iudgement :
he is a Iudge that will vse no parti-
ality, but will reward every man ac-
cording to his workes : he is a Iudge
that hath no respect of persons. Men
in this world may fitly be compared
to Actors of a Comedy vpon a Stage:
Wherein one acteth the part of a
Prince, another of a Duke, ano-
ther of an Earle, another of a No-
ble-man, another of a Gentleman,
another of a magistrate, another of a
Merchant, another of a Countryman,
another of a Seruant : one acteth one

Rom. 2.12.

part ; one another : and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them : But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea many times he that played the basest part is the best man.

So likewise, so long as men act sundry parts vpon the stage of this earth, that is, so long as men do liue in severall vocations, so long there is respect amongst men, and that worthily : but when as the Comedy shall be ended, that is, the day of doome shall come vpon all men, when as the stage shall be pulled down, that is, the earth shall be charged, (for the earth shall neuer be brought ad nou ens, to nothing : but only the corruptine qualities shall be consumed) then shall there be no respect of persons amongst men: yea, it may be that the poore man shall be greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect of persons

persons (although there be respect amongst men) but every man shall receive according to his workes, the Prince as well as the Subiect, the Rich as well as the poore.

If a Judge then should come into a Citie, and should iudge the greatest part of the Citie to death, sparing no man, *neq; precio, neq; prece*, neither by bribes, nor intreaties: would not every man in that Citie be in great perplexitie and feare? So feare this Judge, who shall come with thousands of Angels in great Pompe, Maiestie, & Glorie, into the City of this world, and iudge the greatest part of mankind to death and damnation, sparing no man; neither *precio*, nor *prece*, neither by bribes, nor yet by intreaties, a Judge that will vse no partialitie: A Judge that is able to destroy both body and Soule in hell fire for evermore: Feare this Judge, this terrible Judge, this iust Judge, this strict Judge, that will not suffer one idle word to escape in iudgement: thou that hast offended this Judge by thy
mani

Iam. 4. 12.

manifold transgressions, thou that
hast deserved for them everlasting
torments in the pit of hell, feare him,
quake and tremble befoze him, at the
hearing of this saying : But I say
vnto you, that of euery idle word that
men shall speake, they shall giue an ac-
count thereof at the day of Iudgment.

Iob. 31. 14.

. If Paul a chosen vessel, and a
faithfull servant of Iesus Christ, was
afraid of this iudgement : If the
iust and byright man Iob cryed out
and said; *Quid agam, quo me conuertam
cum venerit Dominus ad indicandum?*
What shall I doe, O whither shall I
turne me, when the Lord commeth
to iudgement? If blessed Hilary (who
from the fourteenth yere of his age
serued the LORD in singlenesse of
heart, and in sincerity of life to his
lines end) was afraid of this day, as
it appeareth by his speech vpon his
death bed: *Egredere anima, egredere:
quid times? quid dubitas?* That is, Goe
forth, O Soule, goe forth: Why art
thou afraid? why doubtst thou? If
thou hast serued Christ these seuentie
yeeres

Hilarion.

yeeres, and art now afraid to depart ?
If these holy men were afraid of this
terrible day, how oughtest thou
(O sinner) that art defiled with
sinne, from top to toe, that hast not
serued thy God (as thou oughtest)
one day in seuentie yeres, how
oughtest thou to quake and tremble ?
If the Just shall scarce be saued,
where shalt thou (poore wretch) ap-
peare ?

: Pet. 4. 18.

Exo. 16. 13

If the people of Israel trembled at
the presence of God on Mount Sinai
when the Lord came vnto them his
Law, and (as a Schole-Master)
read a Lecture to all the world ; how
terrible will his presence be when he
shall come to exact this Lecture at
thy hands, how thou hast conned the
same ?

Apoc. 1. 17

Dan. 8. 17.

If Iohn and Daniel, at the sight of a
milde Angel, fell vpon the earth as
dead : how shalt thou (poore sinner)
indure the presence of this terrible
Iudge ? If Haman could not abide the
angrie countenance of King Ahasue-
rosh, how shalt thou (O wicked man)
abide

Heb. 7. 6.

Gen. 3.8.

abide the angry countenance of this frowning Judge? If Adam for the commission of one sinne, ranne from God in great feare, and hid himselfe behinde the bush: whither shalt thou (O sinfull Adamite, that hast committed as many sins, as stars in sky, as haire on head, and sands by sea,

Immo horum numerus numero non clau-

(discur nullo:

Yea, the number of them is not to be numbred) whither (I say) shalt thou desire to runne? and where shalt thou wish to hide thy selfe from this terrible Judge? O (saith Augustine) *Malent impij esse inferno, quam videre faciem irati Iudicis*: The wicked had rather be tormented in hell, then see the face of this fearefull Iudge. When shalt thou cry to the mountaines; *Cadite super me*, Fall vpon me: and to the hills, *Abcondite me à facie sedētis super thronum, & ab ira Agni: id est*. Hide me from the face of him that sitteth vpon the Throne, and from the wrath of the Lambe.

Augustine.

Apoc. 6.16.

When shall the Booke be opened, *videlicet*

delicet, the euidence of thy works in this life, recorded freshly in the testimony of thine owne conscience, and in the true and infallible memorie of Gods eternall wisdome : then shall thy sinnes be set in order befoze thine eyes : heauen and earth shall witnesse against thee : yea, thine owne Conscience shall condemne thee : and *Conscientia est mille testes* : Thy Conscience is a thousand witnesses to condemne thee. The deuill shall pleade hard (most pittifull wretch) for thy soule and body, accusing thee on this manner : O *Index iustissime*, O most iust Iudge, thou hast, in the abundance of thy loue, suffered many torments of hell vpon the Crosse at Golgotha, for the redemption of this wretch : thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse : yet neuerthelesse he hath despised thee, and hated thy instruction, and hath chosen rather to follow me, then thee : rather to walke in iniquitie, after my example, then in holinesse of life, after thine ; he hath cho-

Psal. 50. 11
Psal 50. 4.
Rom. 2. 15.

chosen to be my servant, rather than
thine: therefore what remaineth, but
that thou shouldest refuse him, that
refused thee, and that I should receive
him to everlasting torments, that
hath hitherto served me?

When thou (poore soule) shalt
heare this pittifull Plea, and confesse
the same to be too true: what shall be-
come of thee, or whither shalt thou
turne thee for comfort? Alacke, alacke,
thou shalt have no hope of saluation:
for above thee, thou shalt see the Judge
angry with thee for thy sins; and the
blessed Angels reioycing and laugh-
ing at thy destruction: beneath thee,
thou shalt see hell open, and the Serie
Furnace ready to receive thee to tor-
ment: on thy right hand, shall be thy
sinnes accusing thee: on thy left hand,
the devils readie to execute Gods
iudgements upon thee: within thee
shall lye thy Conscience gnawing:
without thee, the damned crew be-
wailing, on every side fire burning,
and then shalt thou receive this la-
mentable sentence: Goe from me, ye
curled

curſed, into euerlaſting fire, which is prepared for the deuill and his angels. Every one of theſe words are able to cut thy heart aſunder. Goe from me: hitherto I haue bin a Father to thee, I haue beſtowed many comfortable benefits vpon thee, I haue had great care of thee; but now goe from me into torments inexprẽſſable, where thou ſhalt cry vnto mee, but I will not heare thee, in torment ſhalt thou lye comfortleſſe, in hell thy torment ſhall be endleſſe: I will put a giſſe betwene thee and me, to make thy torments remedieſſe: thou ſhalt be dying alwayes yet neuer dead: thou ſhalt ſeek death, but neuer finde it: thou ſhalt be burning alwayes, yet neuer burnt to death: thy meat ſhall be griping hunger, and famine intolerable, thy drink, ſhall be lakes of fire and brimſtone: thy muſicke ſhall be howling and roaring of crying devils, and weeping, wailing, and gnawing of teeth.

Ye curſed. Thou haſt bene called hitherto by renowned and glorious titles,

Goe.

Apoc. 9. 6.
Luk. 6. 34.

Pſal. 11. 6.
Mat. 13. 42.

Ye curſed.

ties; as Prince, Duke, Noble, Reuerend, Pastor, &c. But now thou shalt haue another title: thou shalt be called Cursed, cursed shalt thou be of God, whose curse is *Pœnarum inflictio*, id est, punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientie cruciamentum*, id est, vexation of thy conscience. Cursed shalt thou be of all the devils in hell, whose curse is *Pœnarum executio*, id est, the execution of thy punishment prescribed; according to that of the Poet: *Minor examen, Radamantus dat cruci: men: tertius ben fracter tertia iura tenet*: id est, One deuill rippeth vp thy examination, another deuill tormenteth thee, the third is not behinde to adde one torment to another vpon thee. Cursed mozeoner shalt thou be of all the damned cruell, whose curse is *Pœnarum aggrauatio*, id est, the augmentation of thy torment: Thus cursed shalt thou be of all things for euermore.

Into euermore
lasting fire.

Into euermore lasting fire: O miserable torment! There were some comfort to

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to the damned soule, if these torments should haue end ; but that shall neuer be. **A miserable wretch !** Thou shalt be bound hand and foot, and cast into this euermlasting fire. In respect of which fire, all earthly elementall fire is but as fire painted on a wall ; thy torments shall be endlesse, caselesse and remediesse.

Which is prepared for the deuill and his angels : **Heauen was prepared for thee, and not hell: thou wert bozne to glozy, and not to torment ; but because thou hast chosen to follow the deuill and not Me, therefore, Goe from me, ye cursed, into euermlasting fire, which is prepared for the deuill, and thee his wicked angell, where thou shalt lie weeping and wailing and gnashing of thy teeth for euermore.**

The consideration of these things should stirre by euery Christian to looke about him, to be carefull and circumspect to all his wayes, that he tread not his shoe awry at any time, that he offend not this feareful Iudge

Mat. 22. 13.

Which is prepared.

Zeph. 2. 15

Apoc. 6. 9,
10.

Phil. 1. 23

Apoc. 22.

Mat. 16. 26

in any thing, that at this day of Iudgement he may finde him a gentle and louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terrible, so to the godly he is a friendly and a welcome Iudge: as to the wicked the day of Iudgement is a day of desolation, a day of clouds and blacknesse; so to the godly it is a day of Redemption: yea, the godly shall leape for ioy at that day; and for the coming of that day, the blessed Spirits in heauen cry out, saying: How long Lord! and the blessed ones vpon earth desire the coming of this day also; saying with Paul, *Cupimus dissolui, & esse cum Christo*; id est, We desire to be dissolued and to be with Christ; and praying with Iohn, *Veni Domine Iesu*. Come Lord I E S V S, come quickly. Let every Christian therefore so lead his life, that it may goe well with him at that day: What if I haue all the world, and lose my soule at that day, what doth it profite me?

If a man be called to appeare before some earthly Iudge, he will haue an

an especiall care to array himselfe in the best manner he may, and to behaue himselfe accordingly, that he may be the better accepted of him. So euerie Christian, against the day of Iudgement, when he must appeare before the King of Kings, and Iudge of all the world, must haue an especiall care to put on the Wedding garment of Christs Righteousnesse and Regeneration, lest he be sent packing to hell with the wicked, and all those that forget God.

Mordecai, because he went basely in sackcloth, could not be permitted to come into the Kings Palace: and dost thou thinke (whatsoever thou art) that thou shalt be admitted into that Glorious Palace of the King of Heauen, having on the stinking, defiled, and abominable garment of impurity, and the menstruous cloth of iniquity? No, no, the Lord will spue thee out of his mouth: a stinking carkeas stinketh not so before men, as a polluted siner in the nostrils of Almighty God.

Hest. 4. 3.

Dan. 1. 4.

Psal. 14. 1.

Apoc. 19. 1

Nebuchadnezzar would haue no childzen in his Palace, but those that were wise and beautifull : and dost thou thinke that the King of Heauen and earth will haue any soles, that is sinners (for the sinner is called a sole in the Scripture : The foole saith in his heart there is no God) to dwell with Him in his Palace : dost thou thinke that any vgly person shall be suffered there, that is, any sinner : (for the sinner is an vgly, and abominable thing in the sight of God :) So the Lord will entertaine none into his Kingdome, but such as are beautifull, shining in holinesse, puritie and righteousness, as the portals of the burnish Sonne: such as are without spot or wrinkle, *Omnino ad imaginem suam* : altogether like vnto him : holy as he is holy, pure as he is pure: Such will the Lord haue in his Kingdome to sing Halleluiah: Saluation, and Glory, and Honour, and Power be to the LORD our GOD.

Therefore as the thiefe is exceeding prouident, and very carefull how he

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may answer the Judge at the Barre :
and as in earthly Courts men will be
very carefull to provide an answer
against they be called : yea, and will
make some friend to the Judge, that
they may speed the better : so likewise
every Christian soule should careful-
ly provide a good answer against he
be cited by the Apparition Death,
to appeare before Christ at the gene-
rall Court of heauen : and that then
it may goe well with him, let him get
some friend to move the Judge in his
behalse, as he tendreth the welfare of
his deare Soule. And who must that
friend be? not Marie, nor Peter ; but it
must be CHRIST IESVS, that sit-
teth at the right hand of his Father in
glozy, and maketh daily intercession
for the sinnes of the whole world. Get
him for thy Patron (who offereth
himselfe to all) and then happy shalt
thou be ; the Devil shall not peneile
against thee, for CHRIST hath bro-
ken his head ; the gates of hell shal
not peneile against thee, for Christ
hath conquered them, & death shall not

Psal. 144.
15.

hold thee captive, for Christ hath overcome it: Happy art thou that art in such a case; yea blessed art thou, if thou hast the Lord for thy God.

Thus much for the third part of this Text: namely of the Judge to whom we must give an account.

Text.

But I say vnto you, that of every idle word, &c.

The 4th
part.

4 When we shall give an account: It is said here, at the Day of Judgment.

Acts 1. 7.

The time when this great and general day shall be, cannot be knowne of most all man: yea, it is not for man to know of it: as we may reade in the Acts: It is not for you to know the times and seasons, which God hath put in his owne power: yea, Christ himselfe knoweth not of this day. But of that day and houre (saith Marke) knoweth no man, no, nor the Angels which are in heauen, neither the Son himselfe, saue the father: id est, Christ according to his humane Nature knoweth not of it, but according to his Diuine Nature, he knoweth it

Marke 13.

it as well as God the Father : for he is co-equall with God the Father, in Knowledge, Wisdome, and in all things whatsoever : yea, he knew of this day beore the foundation of the world was layd ; yea, He himselſe ſhall ſit Judge at that day.

God will not haue vs know of this day, when it ſhall be, for theſe three cauſes.

1 To proue and try our patience, faith and other vertues : to ſee whether we will put our whole truſt and affiance in him, although we know not the time of our diſſolution.

1

2 To bzidle our curioſity, and perniſh inquiſition after ſuch (too high) matters : *Quæ ſupra nos, nihil ad nos* ; That which is aboue our capacitie, we ought not to meddle withall.

2

Aristotle.

3 To keepe vs in continuall watchfulneſſe : for if we knew certainly the day of death and iudgement, ſurely it would be a great and forcible motive to draw vs to a loſe, negligent, and ſecure kinde of life. Watch therefore (ſaith the Euangelist) becauſe ye know

3

Mat. 24. 42

know not when your Master will come. For these three causes the Lord will not haue vs know of the time of iudgement,

Although (my beloved in Christ) we know not the certainty of the time of this day : yet neuerthelesse we must know, that this great and generall day cannot be far off, both according to the Prophecies of holy Fathers, as also to the truth of holy Scriptures,

Augustine.

Augustine, in his booke vpon Genesis, against the Maniches saith, that the world should last sixe ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to Dauid; the fourth from Dauid to the transmigration of Babylon; the fifth from the transmigration of Babylon, to the comming of Christ in the flesh: the sixth from the comming of Christ in the flesh, to his comming againe to iudgement. So that according to his Prophecie, we liue in the last age, which last age is called of Iohn, *Hora extrema*, or *hora*

1. Ioh. 2. 28.

nonissima,

bonissima, the last houre: But how long his last houre doth last, he that is Alpha and Omega, the First & the Last, the euer lasting God alone doth know

The Hebrewes they boast of the Prophecy of Eliah, a great man in those dayes: he prophesied that the world should last 6000.yéres: 2000. befoze the Law, 2000. vnder the Law and 2000. from Christ to Christ.

Eliah.

If this his prophecy holds true, the world cannot last 400.yéres: for since Christ his comming in the flesh it was 1623. at Christs-tide last past according to the computation of the Church from time to time. But leaving men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*; Man may, yea and doe many times erre.

Saint Paul saith to the Chozinthians: We are they vpon whom the ends of the World are come. If therefoze the ends of the world were come vpon them that lived aboue 1562.yéres agoe, then surely Domes day cannot now possibly be farre off.

1. Cor. 10.
11.

James

Iam. 5. 9.

James likewise saith : Behold the Iudge standeth before the doore.

Mat. 3. 2.

Iohn Baptist preached Repentance to the Jewes, saying : Repent, for the Kingdome of Heauen is at hand.

So that by these places of Scripture it is euident, that the Generall day of iudgement is at hand : as also by the signes and tokens which should goe before this day immediatly, of which, many, yea, almost all, are already fulfilled.

Poorener, we must (deare brethren) know, that there is a two fold iudgement ; the one called a particular Iudgement, the other called a generall Iudgement.

Death
what.

The particular iudgement is exercised and executed vpon euery man, immediatly after death, which is *Segregatio anime à corpore* : A separation of the soule from the body.

Heb. 9. 27.
1 Es. 14. 15.

Of this particular iudgement we may reade in the Epistle to the Hebrewes ; It is appointed vnto men that they shall once die, and after that cometh Iudgement. And though the generall

general iudgement commeth not these
4000 yeres; yet particular iudgment
commeth at the day of our death; and
look as we at the day of our death shal
be found, so shall we be iudged: and
as we then shall be iudged, so shall we
be iudged at the generall iudgement.

2 The generall iudgement (of which
this Scripture speaketh) is exercised
and executed vpon all men together, by
Christ; who shall, by his power, raise
all those vp againe that haue bin dead
from the beginning of the world, to
that time: and they shall be presented
all together (being againe vnited to
their soules) before Christs Tribu-
nall seat, who shall come downe in a
Cloud from heauen, in great Maiestie
and Glozy, with thousands of blessed
Angels attending vpon him: and hee
shal giue sentence vpon all in general:
the wicked shalbe cast into euerlasting
fire, & the Goodly he shall carry vp with
him into *Caelum Empyreum*, the third
and highest heauen, (where he now in
body reigneth and remaineth) there to
reape ioyes unspeakable for euermore.

Ent

Ob.

But some man may obiekt and say, Why (I pray you) shall there be generall iudgement, when as all are iudged in the particular iudgement? what shall there be two iudgements executed?

Ans.

There shall (notwithstanding the particular) be a generall iudgement, and that for three causes.

1.

1 Because in the particular iudgement, the Soule of man is iudged only: but then both Soule and body shall be iudged.

2.

2 In the particular iudgement, the Soule only is either rewarded or punished: but then both Soule & body, either shall be rewarded with ioyes, or punished with torments.

3.

3 There shall be a generall iudgement, to declare to all the world, assembled then together, the iust iudgement of God, that he hath iustly saved the Godly, and iustly condemned the wicked: yea, the very wicked themselves shall confesse no lesse.

By reason of this generall iudgement, some light-brained Hereticks there

there be that say, that there is no particular iudgement at all, and that the Soule immediatly after death is not iudged; for whereas it is said, *Hodie mecum eris in Paradiso*: To day thou shalt be with me in Paradise, the speech of our Sautoz to the theefe: they take that word (*hodie, id est, today*) for 1000 yeres; and bring for prooff hereof the place of the Psalm, A thousand yeres in thy sight are as yesterday.

Luke 23.
43.

Psal 90.4.

But to answer them: this place of Scripture is not so to be understood, as that a thousand yeres should be taken for a day, or a day for a thousand yeres: for he saith not, a thousand yeres are a day: but a thousand yeres in the sight of God, that is, in respect of the eternitie & everlastingnesse of God, are as a day: It is therefore spoken on this maner, to expresse the eternitie of God, as if he should say: A thousand yeres with man, in respect of the eternity of God are but as a day: for as many as are, have bin and ever shall be the dayes of man, so many thousand, yea, so many thousand

land thousands yeres is the Eternitie of God : He is Alpha and Omega, the First and the Last, before all beginnings, and shall neuer haue ending.

Gen. 2. 17.

Ob.

Againe, they alledge that place of Genesis : In that day that thou eatest thereof ; (namely, of the forbidden fruit) thou shalt die the death.

Anſ.

Now (saith the Heretique) that day they died not, but liued many hundred yeres after : Therefore, by a day, is vnderſtood many hundred yeres.

Augustine.

But I answer, that that day (wherein ADAM did eat of the forbidden fruit) euen that day did he dy : that is, that day by sinne he was separated from God, then the which separation no death is greater : for, *Vi uita corporis est anima, ita uita anime est Deus* tolle animam, perit corpus; tolle Deum, moritur anima; id est, As the soule is the life of the bodie, so God is the life of the Soule; take away the soule, the bodie dieth; take away God, the soule is dead: So Adam that day died in soule, but

ng separated from the Lord; yea, that
 my Adam was made subiect to death
 in this life, and in the life to come;
 that day he had the beginnings of
 death seazing vpon him; so: he was
 presently cast out of Paradise, into the
 ragged world, he was cursed and all
 his posteritie; yea, he should haue
 gone to hell, had not the second Adam
 taken the head of the subtle serpent
 that intised him to sinne. Yea, the
 Cheefe vpon the Crosse had Paradise
 that day in his soule, in which he suf-
 fered in body; although he had it not
 in so full measure, as he shall at the
 generall day, when his soule shall
 take vnto it the body againe: *Hodie:*
 to day, thy soule with my soule, shall
 be in Paradise, that is, in my Fathers
 Kingdome.

Whers is now the Peretique that
 confoundeth particular iudgement?

Where is now the Epicure, that
 thinketh there is no iudgement at all?

Where is now the ignorant Pa-
 list, that dreameth of Purgatory? &
 and he that fondly thinketh that there
 is

Heb. 9. 27.

Phil. 1. 23.

1 Cor. 13.
12.

Exo. 33. 23

Luk. 19. 22

Eccl. 12. 7.

is *Limbus Patrum*, and *Limbus Purgatorii*? and where are those that imagine of a place of abode, betwene heauen and hell: I turne them all together to the Hebrewes for wisdome, in this point, where they shall find, that after death, the soule of man is iudged.

Would Paul haue so earnestly desired to haue been dissolued, if he should not presently haue been with Christ? He saith, That in this world we see in a glasse darkly. We see but God back-part as Moses did: that is, but a little of the fauour of God: but then, that is, after this life ended, we shall see God face to face: that is, we shall haue the full fruition of him.

We reade of Diues and Lazarus, that after death, the one was iudged to heauen, the other to hell: which is a Parable, to signifie the truth of this particular iudgement.

And (to conclude this point) we read in Salomon: that the dust returneth to the earth from whence it came, and the Spirit to God that gaue it.

So that we may learne from hence

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the vncertainty of the day of Iudgement. Well saith Bernard : *Nihil certius morte, hora mortis nihil incertius* : that is, Nothing is more certaine then death, and there is nothing more vncertaine then the houre of death.

Let every Christian therefore (that wisheth the saluation of his Soule at the day of death and Iudgement) beware of security and carelesse lining; let no man deferre repentance, and amendment of life, lest death come when he looketh not for it, and so being vnprepared, he be cast into hell-fire.

The old world had 120. yeres to repent in: Niniue had 40. dayes to repent in: Israel had 40. yeres to repent in: but thou (O man) knowest not how long thou hast to line : thou hast no lease of thy life, thou art here to day, and gone to morrow: when the houre of thy life be ended, and the glasse out runne, thou must away : death waiteth for thee in every place, and at all times : therefore wait thou for it, playing the five wise Virgins, that

¶

had

The vse
hereof.
Bernard.

Gen. 6.3.
Jonas 1.4.
Psa. 9.5.10.

Mat. 25. 4.

had the candle of faith burning in the lamps of their hearts, nourished with the oyle of loue and works.

Iosephus.

Ierusalem, because she could not be brought to repentance, she was destroyed: many hundred thousands of her children were famisht to death: and many hundred thousands taken captiue by Titus Vespasian, the Roman Emperour: many cast to wilde beasts and deuoured.

Gen. 7. 23.

The children of Israel, because they were a stiffe-necked people, and a froward generation, and would not be brought to Repentance, how many thousands of men lay slaine in the wilderness: 600000. Dauid, except Ioshua and Caleb.

Luke 13. 3

The old world, because they would take no warning, and could not be brought to amendment of life, the flood drowned them all, except faithfull Noah and his godly family; And except thou repentest, thou likewise shalt perish; according to that of Luke: Except ye repent, ye shall all likewise perish: Beware therefore and

repent betimes : *Fœlix quem factus
aliena pericula cautum* : Happy is he
whom other mens harmes do make to
beware.

Refuse no good motions knocking
at the doore of thy heart, but entertain
them willingly : according to the
counsel of Augustine : If he offereth
thee grace to day (saith he) take it,
make much of it, for thou knowest
not whether he will offer the same to
morrow : Make no long carrying to
turne to the Lord, and put not off from
day to day : the longer thou remainest
in thy sinne, the harder it is for thee
to repent : for, *Qui non est hodie, cras
minus aptus erit* : If thou beest not fit
for amendment to day, thou wilt be
lesse fit to morrow. Therefore, while
the Lord speaketh to thee, make him
answer : while he calleth vnto thee,
let there be an eccho in thine heart, as
was in the heart of Dauid : Seek ye my
face : thy face Lord will I seeke. And
while it is said to day, harden not your
hearts : In no case deferre repentance :
for the day of death and iudgement is

Augustine.

Poet.

Psal. 27 9.

uncertaine ; as saith Chrysostome : *Pœnitenti veniam p̄spondit, sed vincendi in crastinū non p̄spondit*: that is, The LORD hath promised pardon to him that repenteth, but to live till to morrow he hath not promised.

Opicā.

Ezc. 18. 21,
22.

Augustine.

But some there be in the world, that will say ; (the more it is to be lamented) I am young, I will live while after my hearts desire, and in my old age I will repent me of my sinnes : for God hath promised (who will be as good as his word) At what time soever a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord : And wil pray to the Lord for forgiveness of their sinnes, as Augustine said before his conversion : *Ignosce (pater) ignosce mihi, at noli modo* : Forgive me my sinnes, but not now : let me sinne in my youth, and pardon me in mine age : Thus they would desire to die the death of the righteous : but they would not live the life of the righteous : but let these gracelesse persons

persons (that thus defer repentance)
beware of two things.

1. Let them beware of sudden death,
let them take heed, lest they be cut off
in the middest of their sinnes ; as
Iobs Children in the middest of their
banqueting and ryoting were sud-
denly slaine by the fall of a house: and
as the Flood came vnlooked for, and
drowned the old world.

Iob i. 18.

Liue reporteth a fearefull example
of sudden death : saith he, There were
two old men that frequented two har-
lots, and presently vpon the fact com-
mitted, they both suddenly dyed : the
one was thrust thorow with a dag-
ger : the other died suddenly of an
Apoplexy : which is a disease ingen-
dred of abundance of grosse humors,
which doe fill those vessels and recep-
tozies of the head, from whence com-
meth feeling and mouing of the bo-
die, as saith GALEN, and there-
fore they that haue this disease, are
deprived of all sense, feeling and mo-
uing.

Liue.

Galen.

Let euery lusty Pounker and de-
perate

perate ruffian, set this fearefullye
ample befoze his eyes.

Augustine.

Againe, the young man breth as
sone as the old : the Lambs skins
brought to the Market, as well as the
old Croner : true is the saying of Au-
gustine: *Vita dum crescit, decrescit; vita*
mortalis & mors vitalis : id est, Life
while it increaseth, decreaseth ; life is
dying, and death is liuing.

Let all men that refuse the mer-
cie of God, and deferre their repen-
tance, know, that repentance is not
theirs at command, but it is the great
mercy of God : and it is to be feared,
that they that haue refused it offered,
when they would haue it they shall
go without, according to that coun-
tynerbe : If you will not when you
may ; when you will, you shall haue
nay : And it is commonly scene, that
Qualis vna, fita vita : as a man liueth
(commonly) he dyeth : He that will
liue without repentance, must looke to
dye without repentance.

Though God spared the theeft at
the last gaspe, yet let no man presume
of

of that : for that was a medicine against desperation, and not a matter of imitation : saith one ; God spared one, that no man might despaire ; he spared but one, that no man might presume.

Let every man therefore (in the feare of God) without delay, seeke for amendment of life : let them (as Gregory writeth) *Plangere plangenda*: Bewaile their sinnes that ought to be lamented : and as they haue giuen their members as weapons of vnrighteousnesse to iniquity, so let them now giue them as weapons of righteousness to holinesse. Repent (deare brethren) betimes.

Rom. 6. 13.

*Vine Deo gratus, toti mundo tumulatus:
Crimine mundatus, semper transire pa-*

That is: (*raius.*)

Poet.

Live vnto God a thankfull wight,
And to the world die:
Cleanse thy selfe from wickednesse,
Alwayes ready hence to flie.

Play the wise Steward, lay vp

F 4

trea.

treasures in heaven for thy soule; imitate the Wiswre, which gathers in Summer, whereby she may live in Winter.

Damascen.

Damascene reporteth an excellent History touching this purpose: saith he, There was a country where they chose their King of the poorest and basest sort of the people, and upon any dislikement taken, they would depose him from his Throne, and exile him into an Island, where he should be starved to death. Now one wise fellow (considering hereof) sent money before into that Island, into which he should be banished: and when he was banished, he was received into the Island with great triumph.

So, against thou be banished by death from this world without penny or farthing, (for naked thou comest, and naked thou must goe) thou must provide while thou art in this life, whereby thou mayst live in Heaven hereafter.

Let nothing therefore make thee deferre thy amendment, but whilst Christ

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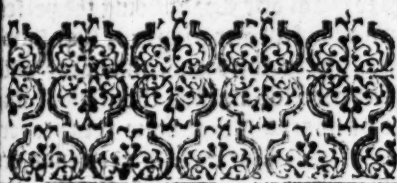
Ierome.

Christ calleth thee, run vnto him. But
on Ieromes resolution, who said : If
my Mother were hanging about my
neck, if my brethren were on euery
side howling and crying, and if my
Father were on his bare knees, knee-
ling before me, to detaine me in their
wicked and sinfull course of Life, what
would I doe ? I would shake off my
Mother to the ground, I would de-
spise and hate all my kindred and kinf-
folkes, and I would tread and trample
my Father vnder my feet, thereby to
flie to CHRIST, when he calleth
me.

So shouldest thou resolue the a-
mendment of life. The Lord of hea-
uen for his sweet Sonne Christ Iesus
his sake, grant to thee (deare Reader)
and me, to both of vs his holy Spi-
rit, that we may stand vnblameable
before the Iudge, at that great and
generall day : that we (being cloathed
with the long white robes of righte-
ousnesse) may be in the number of
those to whom it shall be said then :
Come, ye blessed Children of my
Father,

Father, inhericthe Kingdome which
 was prepared for you from the begin-
 ning of the world. Grant this deare
 Father, for thy deare Sonnes sake,
 Christ Iesus, our onely Lord and Sa-
 uour: to whom with thee and the ho-
 ly Spirit, we ascribe all Power,
 Glozy, and Dominion, and sing
 Halleluiah to thee (O blef-
 sed Trinitie) for ever
 and euer: A-
 men.





A True and Comfortable
Exposition of the Lords
 PRAYER.



As much as prayer
 to the Soule is as ne-
 cessarie, as the Whele
 to the Ship, the foun-
 dation to the House,
 the moisture to the
 Tree, and the sinewes and ioynts to
 the bodie: And forasmuch also as we
 can haue neither grace to beleue, nor
 grace to obey, without seruent and
 faithfull prayer, I haue thought good,
 as briesly as I can (for the helping of
 the Ignorant in the performace of
 this Christian dutie) to expound the
 prayer

Prayer of our Lord, being the perfect ground of all our prayers; that so, by praying in wisdom, may pray with comfort: for alacke, thousands (it is to be feared) that have this prayer, Ad vnguem, at their fingers ends, are altogether ignorant of the worthy contents of the same.

Concerning which prayer, I observe these foure things.

First, the occasion hereof, and that was upon the complaint and suit of the Disciples, who (being weak in this gift) entreated Christs help, saying: Master, teach vs to pray, as Iohn also taught his Disciples: And he said vnto them, When ye pray, say: Our Father which art in heauen, &c,

So that Christ gave them this prayer, not only to vse the prescript forme thereof, but also to frame all their prayers suitable to the same.

Secondly, The breuity hereof, containing but six, and those most Petitions.

Luke 12.
1, 2.

2

31

It pleased Christ in his wisdom
to make it briefe and short, for these
three causes.

1. That it might be sooner learned
and better kept.

1

2. That it might be often repeated,
and not wearisome.

2

3. That it might take away all
excuse from those that in any respect
neglect prayer.

3

Thirdly, The excellencie hereof;
and that is double.

3

1. In respect of the Author, it was
made by Christ himselfe, who is the
wisdom of the Father.

1

2. In respect of the Subject; for it
containeth in it (though neuer so
short) whatsoever is necessary for
Gods glorie, our present good, and
everlasting comfort.

2

Fourthly, The necessitie hereof; it
is as necessary to the Christian soule
as a Castle or Bulwarke to the Ci-
tie.

4

This prayer (whereof I haue spo-
ken) containeth in it generally three
things.

First,

1.

First, a Preface.

2.

Secondly, Petitions.

3.

Thirdly, a Conclusion.

The preface.

The Preface is set before the words : Our Father which art in heaven.

1.

The Preface consisteth of 2. parts.

The first part concerneth our owne selves, in these words : Our Father.

The second part.

The second part of the Preface concerneth God, in these words : Which art in heaven.

1.

The first part of the Preface concerning our selves, containeth in it two things.

2.

First, a Durie.

Secondly, a Prerogative.

1.

First a Durie, in this first word, Our.

(Our)
Note.

In this word (Our) we are taught what love, care, and affection, should reign in the members of the Mysticall Body.

We should pray for the whole Body of the Saints, as well as for our owne soules. The eye seeth not for it selfe alone, but for the good of the whole

whole body : the hand laboureth not
it selfe alone, but for the whole bo-
dy : So should we crave all comfort, ta-
ke Graces for our Brethren and for
the whole Body of Christ Jesus, as
well as for our owne selves.

Secondly, a Prerogative, in this
word Father :

2.

(Father.)

By (Father) here is not onely un-
derstood the first Person of the Trini-
ty, but the whole Trinitie. For as
God is said to be our Father, in re-
spect of Creation, Redemption, and
Preservation : So the whole Trinitie
have their parts in them all.

Againe, the name of (Father) when
it is put with any other Person of the
Trinitie, is taken personally, that is,
for the first Person of the Trinitie :
but when it is put with his creatures,
it is taken essentially for the whole
Trinitie.

So that in Christ our Mediatour,
We that were by nature the children
of wrath, are become the Sonnes of
GOD, and Heires of eternall Life.
And this is the great prerogative of
the

Ephes. 2. 3.

Note.

Uses.

1
1 Ioh. 3. 13.

2

3

Ezek. 36:

28.

Luk. 11. 2.

the children of GOD.

To be the sonne of a mighty monarch and great Prince, is high eminence: but to be the adopted Son of God, unspeakable is the excellency of this title.

Herein the Love of God doth himself appeare unto vs: Behold, what love the FATHER hath shewed on us, that we should be called the Sonnes of GOD.

Secondly, by this word (Father) our faith is much strengthened in our prayers; for we pray not to an invincible iudge, but to a merciful Father, who can deny us nothing, as we may comfortably reade, Mar. 7. 9, 10, 11.

Thirdly, we have good warrant to call God Father, and it is no impediment so to do; for we have Gods promise: You shall be my people, and I will be your GOD; We have Christs warrant: When ye pray, say *Our Father*: And we have the holy Ghosts instruction, Rom. 8. 15. Ye have received the spirit of Adoption, whereby we cry *Abba Father*.

Fourthly,

Fourthly, If God be our Father, then let vs haue a continuall care (like good childzen) to giue him his due loue, and deserued honour, as he calleth for the same of vs in the Prophet: A Sonne honoureth his Father, and a seruant his Master: If I be a Father, where is then mine honour? and if I be a master, where is then my feare?

Thus much of the first part of this Preface.

The second part of this Preface concerneth God, in these words: Which art in heauen.

This second part concerning God, containeth in it a double description.

First, A description of the Maiesty of God.

Secondly, A description of the Habitation of God.

The description of the Priestlie of GOD, in these words contained Which art) is double.

First, A description of his Immutabilitie: Which art.

The Lord in his Essence is immutable,

Mal. 1.6.

The second part.

1

2

1

Which art.
Note.

Exod 3. 14

table, and in his Attributes without shadow of change: the Lord therefore sending Moses to Pharaon, bad him say on this manner: I A M, hath sent me.

Mat. 24. 35

And as God is thus immutable in his Essence and Attributes: so is he immutable in his Word: Heaven and earth shall passe away, but my Word shall nor passe away.

Note.

And this is a doctrine of much comfort, that the Lord in his Word and Promise is unalterable, and without mutabilitie or change.

Secondly, A description of his Eternitie: *Which art.*

The Lord is to day, yester day, and the same for ever: He was before all beginning, & shall neuer haue ending: He was not in time, neither shall he end in time, but remaineth the same for ever.

3
In heauen.

Thirdly, A description of Gods habitation, in these words: (In heauen.)

We are here to know, that God can not properly be said to be in a place, because he is an infinite, and incomprehensible Spirit: He is in heauen

by his glory, in earth by his mercy, in hell by his vindictas, and in the depth of the seas by his miracles. Behold, the heavens, and the heavens of heavens are not able to contain the Lord. Heaven is his seat, Earth is his footstool, &c.

1 King 8.
27.

Yet the Lord is said to be in heaven, as Psal. 2. 4. But he that dwelleth in heaven, shall laugh them to scorne. And Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in heaven: and Psal. 123. 1. I lift up mine eyes to thee that dwellest in the heavens.

God is said especially to be in heaven, for these foure causes.

First, because his glory is most manifested in heaven: even as the seat of the soule, the head and the heart may be said to be, because the soule is most sene there, though it be not in any one place of the body included: so the Lord is said to be in heaven, because his glory doth there most appeare.

Secondly, because heaven is the place

place where Christs Body is, and heauen is the Palace of Angels, and Court of Saints, where they behold the glorious face of God.

3 Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience.

4 Fourthly, because from thence he manifesteth himselfe to vs, by Reuelations, Oracles, Visions, and the like; and from thence he governeth the world, sending light, heat, rain, and such like.

Note.

So that, in that he is said to be in heauen, his Maiesty doth not only appeare, but also his Dominion and Power, to which all things in heauen and earth are subject; as his Godnes in the word (Father) so his power in these words (in heauen) are manifested to vs.

Uses.

I

This therefore first teacheth vs, that we must humble our selues in our prayers before the great God of heauen and earth, who is able to damne both body and soule in hell fire.

St.

Secondly, we must come befoze
Him with all possible reuerence, be-
cause he is not an ignoble father, or
earthly, but an heavenly Father, and
glorious Paestie.

3

Thirdly, we must mount vp our
hearts to heauen when we pray, and
there be present with God.

3

Fourthly, we must pray especial-
ly for heavenly things, we must looke
for all good things for body and soule
from thence, and our conuersations
must likewise be holy and heavenly.

4

Thus much of the second part of this
Preface.

The second part of this Prayer, are
the Petitions themselves, in number
six.

The se-
cond part.

The first three concerne Gods glo-
ry, the latter three our owne good.

The first
Petition.

The first Petition : Hallowed be
thy Name.

Note.

This is put in the first place, to shew
that Gods glory is to be preferred a-
boue all things, euen aboue the care
of our owne soules saluation.

Hallowed

Luk. 7. 35.

Name.

By hallowed, or sanctified, is not meant that we should adde holines to God; but to acknowledge Gods Majesty holp, and euery way excellent, as it is: the like phrase is vsed in the Gospell of Luke: Wisdome is iustified of her Children: that is, acknowledged and declared to be iust.

By the name of God, is not here meant his Commandements, as Leuit. 22. 32. Neither the authoritie of God, as Mat. 28. 19. But by the name of God is vnderstood the Essence of God, as 1 King. 5. 5. and Psal. 116. 13. and his attributes, by which his Majesty is made known in some measure to vs, as his wisdom, Power, Holinesse, Mercy, Justice, &c.

So that in this Petition we desire these three things.

1 First, that we may be enlightened to know the Majesty of God aright.

2 Secondly, that we may confesse and acknowledge the Lord to be such a one, as the Scriptures haue recorded of him concerning his Greatnes, Worthinesse, and Attributes, that he is

is a spiritnall substance, most Wise.
most Holy, Eternall, Infinite: that
he is great without quantitie, Sweet
without qualitie, Everlasting with-
out time: in his Greatnesse Infinite,
in his Power Omnipotent, in his
Wisdomme inestimable, in his Judge-
ments terrible: Inuisible, yet seeing
all things; Immutible, yet changing
all things; Immoueable, yet moving
all things.

Thirdly, that we may giue vnto
him his due honour, and beare his I-
mage of holinesse befoze the world; in
the heart by louing him and belauing
in him: in the tongue, by reuerent
speaking of him, by praying to him,
and praising him; in the whole man,
by obeying him, and holily liuing to
him.

These therefore saile in the perfoz-
mance of this first Petition.

First, all Atheists that acknowledge
no God.

Secondly, all Heathen Idolaters,
and ignozant persons, that worshop
not God aright.

¶ 4

Third.

3

1

2

3

Thirdly, all infidels, that depend not vpon his all commanding Power and might.

4

Fourthly, all proud persons, that seek not Gods glory, but their owne.

5

Fifthly, all swearers, and all that vnreuerently take the name of this great I E H O V A H in their mouths.

6

Sixthly, all hard hearts, that will neither be allured by his mercies, nor moued by his iudgements.

7

Seuenthly, all vnthankfull wretches for the benefits continually received from him.

8

Eighthly, all that are negligent in offering vp the Spirituall sacrifice of prayer, and call not vpon his name.

9

Ninthly, all prophane people, and vngodly liners whatsoeuer, as Adulterers, Drunkards, Liers, &c.

Thus much concerning the first Petition.

The second
Petition.
Thy.

The second Petition : Thy Kingdome come.

This word (Thy) sheweth that there is a double Kingdome. First, the

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the Kingdome of God. Secondly, the
kingdome of sathan: called the King-
dome of darknesse, Col. 1. 13. We
pray therefore that sinne may not
reigns in our mortall bodies, that we
may not be bondslaves to the prince
of the ayre, but that the Lord would
admit vs into his Kingdome, and rule
and reigne ouer vs by his holy Word
and Spirit.

This word (Kingdome) is taken
many wayes in the Scriptures.

Kingdom.

First, it is taken for the govern-
ment of the whole world : as Psalme
145. 13. Thy Kingdome is an euer-
lasting Kingdome, and thy Dominion
endureth throughout all ages.

1

Secondly, it is taken for that go-
uernment, whereby the Lord ruleth
and reigneth in the hearts of the Elect
in this World, by his Word & Spi-
rit, which is called the Kingdome of
Grace : the Kingdome of God is with-
in vs, Luke 17. 21.

2

Thirdly, it is taken for that go-
uernment whereby he ruleth in hea-
uen, most perfectly in the Saints and
Angels,

3

Angels, and this is called the Kingdome of Glory : In this kingdom the Elect shall reigne with Christ for ever : Psal. 49. 14.

In this Petition, the first acceptance is not to be understood, but the second of Grace, and the third of Glorie.

So that in this Petition we desire these three things.

1 First, that the Lord would build in vs the Kingdome of Grace, & rule in our hearts by his Word & Spirit, sanctifying our spirits to all obedience and godlinesse.

2 Secondly, that this Kingdome of Grace may be increased in vs daily, That we may grow, *Ephes. 4. 15.* in grace and godlinesse ; from the measure of the gift of Christ, *Eph. 4. 7.* to the measure of the age of the fulnesse of Christ, *Ephes. 4. 13.*

3 Thirdly, that our hearts may be inflamed to long for, and desire the Kingdome of Glory, that sinne and all wickednesse confounded, we may perfectly glorifie our heauenly Creator,

Paul prayed, Phil. 1. 2 3. I desire to
be dissolued and be with Christ : and
be with the Saints of God : Romans 8.
13. We that haue receiued the first
fruits of the Spirit, euen wee doe
morne and mourne, waiting for the A-
doption, euen the Redemption of our
body.

These therefore saile in the perfoz-
mance of the second Petition :

First, they that suffer sin to reigne
in their mortall members, and yeld
obedience thereunto.

Secondly, they that quench the
spirit of God, and will not be ruled
by the good motions and holy directi-
ons of the same.

Thirdly, they that make no con-
science of their wayes, that contemne
the counsell and hearing of the word,
and pray not heartily for the free pas-
sage and flourishing estate of the
same.

Fourthly, they that labour not for
perfection in grace.

Fiftly, they that are not prepared
for the comming of CHRIST, nei-
ther

1

2

3

4

5

ther with no2 long fo2 his appearance
in glory.

Thus much concerning the
second Petition.

The third
petition.
Will

I

The third Petition : Thy will be
done in earth, as it is in heaven.

The will of God is double.

First, An hidden wil; which is the
immutable purpose and decree of fu-
ture events : Which will is alwayes
done, neither can it be changed, or al-
tered by any. My counsell shall stand,
and I will doe whatsoever I will, Eccl
46. 10. Neither can any resist this
Will : as Prouer. 21. 30. There is no
wisdom, no vnderstanding, no coun-
sell against the Lord.

2

Secondly, the Will of God is taken
metaphorically, fo2 whatsoever doth
declare his Will, and proceed from the
same, as his precepts, Counsels, and
Lawes, which the Apostle calleth the
Good will of God : *Romans 12. 2.* and
this Will is called the Reuealed Will
of God : because it is reuealed vnto
vs by his Word : Of this Will we

read,

read, Psal. 103.21. Praise the Lord,
all ye his seruants which doe his will :
that is, his Commandements : this
is the Will which we pray may be
done.

So that in this Petition, we desire
these three things.

First, to deny our selues and our
owne wils, and to doe the will of
God, and to submit our wils to Gods
will, as well in aduersitie, as prosper-
itie.

Secondly, to doe it without delay
while we are vpon the face of the
earth breathing.

Thirdly, to doe it as the Angels doe
in heauen ; that is, zealously, readi-
ly, carefully, and sincerely. The Cher-
ubins haue six wings : two to co-
uer themselves from the face of the
Lord ; two to couer their feet from
men ; and two to flie withall, and
to doe the will of their Creator, as
Psal. 103.20. Euen as: These words
doe not here signifie equalitie, but
similitude, as some imagine, because
we cannot doe the will of God so per-
fectly

Thy will.

1

In earth.

2

As in hea-
uen.

3

As it is.

fealty as the Angels doe: yet, in iudgement, we ought to strive for perfection, and resolve perfect obedience to his will.

These therefore faile in the performance of this third Petition.

1 First, the Papist that doth imagine he hath free-will to doe that which is good.

2 Secondly, they that follow their own will, either in life or iudgement.

3 Thirdly, they that will not with patience submit their wills to Gods will in adversity.

4 Fourthly, they that putt off their obedience, till their death-bed, and refuse to give their whole life to the doing of Gods will on earth.

5 Fifthly, they that are contented with imperfect obedience, taking men and not Angels, for their example.

6 Sixthly, they that are luke-warm in the service of God, & not zealous.

7 Seventhly, they that seeme to doe Gods will, and doe it to be like other men, as Hypocrites, and doe it not sincerely.

Thus

Thus much concerning the
third Petition.

The fourth petition : Give vs this
day our dayly bread.

The fourth
Petition.

Give : We are taught from hence
to seeke our food and maintenance
from God, for he is Lord and giver
of all good things.

Give,

Ob. The rich man that hath plenty
needeth not to call vpon God in this
Petition.

Ob.

Ans. Rich men if they want
Gods blessing, they haue nothing, but
want (in effect) all. Rich men there-
fore daily must haue this word (Give)
in their mouthes, notwithstanding
their abundance, and that for these
two causes.

Ans.

First, that God would preserve
that which they haue, for many of rich
doe soone become poore, by fire, water,
thieves, &c.

1

Secondly, that God would blesse
it vnto them : for a chip, yea a stone
will nourish life as soone as bread, if
Gods blessing be not vpon it : there-
fore

2

foze it is called the Staffe of Bread
E/ay 3. 1. Take away a Staffe from
 an old man, and he falleth; so take a-
 way Gods blessings from the bread
 and it is vnprofitable.

This day.

This day: The Lord will haue vs
 pray for the present day, and not for
 longer time, for these 3 causes.

1 First, that hereby we may be
 brought to depend vpon his continu-
 all prouidence by faith, from day to
 day: thus he dealt wtht Israel for
 Manna, *Exod. 16.*

2 Secondly, that we may hereby lay
 aside our excessive care and prouision
 for the things of this life.

3 Thirdly, that hereby we may be
 brought to see the vncertaintie of our
 liues, that we cannot promise to our
 selues so much as to morrow, as we
 may read in *Iam. 4. 14.* To day there-
 fore we begge our daily bread, to
 morrow (it may be) we shall haue no
 need of this petition.

Our.

Our: Though this bread be the
 Lords gift, yet for these two causes it
 is called Our.

First,

First, to shew unto us, that in Christ we haue right and interest in the good creatures of God, as in the 1st Corinth. 3. 22. Ye are Christs, and all things are yours. God hath giuen vs Christ, and in him all things; they are but vsurpers that receiue them out of Christ.

1

Secondly, to shew that that bread is onely Our, which we obtaine from God, by diligent paines in a lawfull vocation.

2

Daily : Because our liues cannot continue, without a daily supply of these necessaries, as by common experience we doe finde.

Daily.

Bread : By bread is meant here (by the figure Synecdoche) all things necessarie for this temporary life, as meat, drink, cloth, peace, libertie, &c. It is taken in Genesis : Thou shalt eat thy bread with the sweat of thy browes: that is, thou shalt get thy living by labour and the sweat of thy browes.

Bread.

Gen. 3. 19.

So that in this Petition we desire these three things.

¶

First,

1

First, that God would in Christ
bought vs all things necessary for
the maintenance of our mortall life.

2

Secondly, that He would bestow
our paines and labours in our voca-
tions to this end and purpose.

3

Thirdly, that he would give them
vnto vs at such times, and so often as
natures necessitie requireth, which is
daily and hourly.

These therefore saile in the perfor-
mance of this fourth Petition.

1

First, they that attribute to the
creature vertue of refreshing, which
commeth merely from the blessing of
the Creator.

2

Secondly, that distrustfully hope
by for time to come : as the fool
Luke 12. 19. Soule, take thy rest, for
thou hast goods layd vp for many
yeeres.

3

Thirdly, they that eat not their own
bread, as Usurers, Thieves, Chur-
chers, Deceiuers, Lyers, &c.

4

Fourthly, that idly spend their dayes
without paines and labour in a la-
ssull Vocation.

Fifthly

Fifthly, things,
then ne

Sixthly, things,
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Fifthly, that pray for superfluous things, and for whatsoeuer is more then necessary.

5

Sixtly, that depend not vpon Gods Providence, euen for the least things, as a morsell of bread.

6

Seuenthy, that are couctous, and not contented with that which they haue, more or lesse. If we haue wherewith to be cloathed and fed, in the feare of God, let vs therewith be content.

7

Thus much concerning the fourth Petition.

The fifth Petition : And forgive vs our trespasses, as we forgive them that trespass against vs.

The fifth
Petition,
Forgiue,
&c.

Our Sinnes are called debts in the Gospell of Luke 11. 4. in regard of the resemblance betwene them; for as a debt doth bind a man either to make satisfaction, or else goe to prison; so our Sinnes binde vs, either to satisfie Gods Justice, or else to suffer eternall damnation.

And because we cannot, of our selues, satisfie the one, nor willingly

would in our selues suffer the other
in Christ therefore we sue to the Law
for the forgiveness of them.

And vnder this forgiveness of sin
are vnderstood these benefits, as Justifi-
cation, Sanctification, Redemption
and Glorification.

Our sinne

Againe, by sinne, here is not meant
the guilt only, but the punishment
also due to vs, for the same.

As we for-
giue.

As we forgive, &c. These words
are not (as Papists imagine) the
cause why God should forgive vs; be-
cause we forgive others, but a sign
that God will forgive vs.

Therefore these words (as we for-
giue) are added for these two causes.

First for our instruction : to teach
vs, that God requireth this at our
hands, that we should forgive, as
we would be forgiven; that we should
be mercifull, as he is mercifull ; we
know how he was served, that having
his debt forgiven him, would not for-
giue his brother.

Mat. 18. 34.

Secondly, for our comfort, to giue
vs to vnderstand, that if we, which

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the Unfull men, can remit wrongs and iniuries done against vs, much more will our heavenly FATHER (whose mercy is above all his works) forgive his servants, when, in true repentance they shall turne vnto him: And he is very ready to forgive!

And in forgiving our brethren, we are to know, that we may forgive the iniurie done against vs, but not the sinne therein done against God: God onely forgiveth sinnes: He that stealeth offendeth the Law, the iniury is done against him from whom he stealeth, but the sinne against Gods Law: Thou shalt not steale: he may forgive the iniury, but God onely must the sinne.

So that in this Petition we desire these three things.

First, vpon our confession and true humilitation for sinne, that it would please the LORD not to lay to our charge, either the guilt or punishment of our sinnes, but in the righteousness, and in-btterable passion of IESVS CHRIST, he would raze them
out

out of the booke of his memorie, and save our soules alive.

2

Secondly, that by the infallible testimony of his good Spirit, and by a resolute perswasion of faith, he would assure our consciences of the free remission of them, and scale us unto the day of redemption, Ephes. 4.30.

3

Thirdly, seeing God requireth the like forgiveness at our hands towards our brethren, we further entreat his grace, that we may as heartily forgive injuries done against us, as we desire forgiveness of our cleane sinnes at the hands of God.

These therefore saile in the performance of this last petition.

1

First, the hereticall Novatians are here condemned, who deny forgiveness of sinnes after Baptisme.

2

Secondly, the Church of Rome also is here confounded, that averreth that GOD doth remit the fault, but not the punishment, a doctrine dangerous, discomfortable, and devilish.

Thirdly,

Thirdly, so confound

without a

Fourth

their sinne

corruption

Fifthly,

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Sixthly,

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Thirdly, the Catharists are here
also confuted, who thinke they can be
without sinne in this life.

Fourthly, they that confesse not
their sinnes, and griene not for their
corruptions.

Fifthly, that runne (by wilfull dis-
obedience) dayly vpon Gods scorne,
and haue neuer care to come out of
this debt.

Sixthly, that endeauour not to keepe
a cleere conscience towards God and
men.

Seuenthly, that labour not for the
peace of conscience, that the world
can neither giue nor take away.

Eighthly, that are so maliciously
sent against their brethren, that by
no means can be brought to forgiue
them: these men are so farre from
forgiuenesse at the hands of God, as
in effect they pray that he would ne-
uer forgiue them; a matter most feare-
full, and much to be lamented.

Thus much concerning the
fifth Petition.

The sixth
Petition.

Lead vs
not.

The first Petition: And lead vs not into temptation : But deliuer vs from euill.

Lead vs not: To be led into temptation, is to be overcome of temptation, and ensnared therewith, as a fish is taken in the net : CHRIST was tempted, but not led into temptation.

God is said to leade vs into temptation, in these two respects.

First, because He permitteth more than to tempt vs.

Secondly, because in his iustice he vseth him as an instrument of his wrath.

Into tempta-
tion.

Into temptation : Temptation in Scriptures is taken two manner of wayes.

First, for that temptation wherewith the Lord doth proue and trie those that are his, of which Moyses speaketh, Exod. 20. 20. Feare not, for God is come to proue you : that is, whether you wil obey His Precepts, as you promised, Exod. 19. 8.

Againe.

Againe, *Psal. 66. 10.* Thou, O God, hast proued, thou hast tryed vs euen as liuer is tryed. Gods tryals alway end to his owne glozy, and the good of his childzen.

Secondly, it is taken (and that more generally) for that temptation wherewith the Deuill doth assault men ; and this is any inticement of the Soule, or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the deuill) to any sinne.

And in this sense, God is sayd not to tempt any man, *Iam. 1 3.*

The fathers define temptation to be a corrupt affection, tending, or enclining to euill : and to imagine this to come nere God, it is horrible blasphemy.

The matter of temptation is in vs, when our owne concupiscence ; the Deuill needeth but to bring his belov'd to this fire, and it is forthwith kindled.

But deliuey vs from euill : By euill is not here meant temptation (for temp,

But deliuer, &c.

temptations are many times profitable) but by euill is meant the sinne to which we shall be tempted by the deuill, the world, and our owne concupiscence, which is of it selfe simple euill.

Lead vs not into, &c. that is, though thou sufferest vs to be tempted, yet suffer vs not to be led away and overcome of temptations, but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this first and last Petition, we desire these 3. things.

1 First, we craue for grace at the hands of G D D, whereby we may withstand sinne, and repell the power of temptations, and not be swallowed vp of them.

2 Secondly, we craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, we may not be overcome of it, but overcome it, and be deliuered from the power and slavery of it.

3 Thirdly, seeing sinne many times, is more powerfull ouer vs, then grace

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race in vs, we desire that it may
not take rooting in vs, to reigne in
our mortall bodies, but speedily we
may be recovered and deliuered from
it.

These therefore faile in the perfor-
mance of this Petition.

First, al that imagine God to be the
Authour of sinne; God is the permit-
ter, but not the Authour: God is the
Authour of euery action, but not the
Authour of the euill inherent.

Secondly, those that desire abso-
lutely to be freed from all temptati-
ons: for it is not sayd, let me not be
tempted, but, leade me not into temp-
tation; for alas! this is the greatest
temptation of al, not to be tempted at
all.

Thirdly, those that presumptuous-
ly thinke, that of themselves they are
able to withstand temptations, and of
their owne power.

Fourthly, those that are carelesse,
and respect not whether they over-
come, or be overcome of temptation;
that are as ready to yeld to temptati-
on

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3

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on, as the Devill and the flesh are ready to tempt them.

5

Fifthly, those that live and lie in sin, and seek not to be deliuered from this their damnable estate.

6

Sixthly, those that see not the appearance of euill, that prevent not the beginnings of sinne, and eschew not the company of traders in iniquitie.

Thus much concerning the sixth and last Petition.

The third part.
The Conclusion.

The third and last part of this Prayer, is the Conclusion, in these words set downe : For thine is the Kingdome, the Power and the Glory, for euer and euer : *Amen*.

Thine is the Kingdome.

For thine is the Kingdome.

The Kingdome is said to bee the Lodds for these two causes.

1

First, because he is owner of all things that are.

2

Secondly, because he hath soueraign rule ouer all things at his will.

The power.

The Power : All power is of God, and from God that we haue.

And

And glory : All glozy is due to the Lord our God.

And Glo-
ry.

First, the reason why we pray to God, is, because, whatsoener we haue, we haue it from God, for he is King and Lord ouer all: and whatsoener strength of grace we haue, we haue it from God, the fountaine and giner of all grace.

1

Secondly, the reason why we would haue our prayers granted, is, that Gods Kingdome, Power, and Glozy may be aduanced, because the Kingdome and Power is the Lords, to him we pray; and because all glozy appertaineth to him, we retorne to him thanksgiuing, and the glozy of al: saying with the Psalmist : Not to vs O Lord, not vnto vs, but vnto thy name giue the glory.

2

Psal. 115. 1.

These therefore faile in the right knowledge of this conclusion.

First, that deny the generall government and prouidence of God, thinking all things come by fortune or chance.

1

Secondly, that deny his amipotentcy,

tency,

tency, and that al power and strength doe come only from God, and that rest vpon their abilities for any thing.

3

Thirdly, that take to themselves, or giue to any other, glorie and honour, which onely are due vnto the Lord.

Amen.

Amen : This last word is taken two wayes.

1

First, for a witnesse of our faith, and then the acceptance of this word is, It shall be so : we beleue that the Lord in his good time will grant our requests.

2

Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it : we desire the Lord to grant our petitions made vnto him.

In the first acceptance we are admonished to pray Faithfully, in the second, we are admonished to pray Feruently : which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is as well to be spoken of the Minister as the people, though

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though for the most part, the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

First, that offer vp prayers to God, and are not perswaded in their hearts that the Lord will heare them and helpe them; these finde small comfort in their prayers.

1

Secondly, that pray luke warmly and coldly, their tongue walking, and their hearts without feeling; that are not earnest with the Lord, and that send them not vp with groanes that cannot be expressed.

2

Three prayers neuer speed for a blessing.

First, *Timida*, a Fearefull Prayer, when we beleue not that we shall be heard.

1

Secondly, *Tepida*, a Luke-warme Prayer, when we pray in deadnesse of heart and drowsinesse of minde, without fervency of Spirit.

2

Thirdly, *Temeraria*, a rash prayer, when we pray either without wisdom, or due consideration.

3

Three

Thre prayers speake for a blessing.

1 First, Fidelis, a Faithfull prayer : when we are perswaded that in Christ, the Lord will grant all good things vnto vs.

2 Secondly, Humilis, an Humble Prayer : when we (considering the greatnesse of Gods Maiestie, and our owne basenesse and vnworthinesse) in all humility and lowlinesse call vpon his name.

3 Thirdly, Feruens, a Feruent Prayer, when we poure out our hearts before God, when we pray with zeale and entire deuotion of the soule.

Thus much concerning the Conclusion of the Lords Prayer.

The Lord of infinite mercy and of endless consolation, guide our hearts and direct our spirits, by the holy direction of his good spirit, in all our prayers, and in al other our Christian duties, that we may in them all giue him true seruice, and answerable obe.

obedience, and so follow him faithfully and obediently in grace in this world, that we may be admitted to sing Halleluiah, to his Maiestie for evermore in the world to come, and that for Christ Iesus his sake, who is our onely Lord and Saviour: To whom with the Father and the blessed Spirit, three glorious Persons, but one and the self-same Essentiall God, we offer vp, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thanksgiving for ever, and ever.

Amen.

FINIS.

3

THE

Print

THE RACE CELESTIAL.

OR,
A speedy Course to
Salvation.

1 Cor. 9. 24.

So run, that yee may obtaine.



LONDON,

Printed by I. H. for Henry Bell. 1628.



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TO THE MOST

High and Mighty; most Gracious and Religious P R I N C E,
I A M E S, by the grace of God, of
Great Britain, France and Ireland, King,
Defender of the faith Apostolicall &c.

All blessed hap in this life, and eternall
blisse in the life to come.



He picture of puritie, and patterne of Pietie, (most Gracious and dread Sovereigne Lord) holy Bernard by name,

deciphereth out at large the grosse enormitie of that ugly vice Ingratitude; saying, that it is Inimica animæ, exinanitio meritorū, dispersio virtutum &c. An enemy to the Christians

The Epistle

scale, an exile of merits, a ruine of
vertues, and a consuming fire, that
scorcheth up the fountaine of all godli-
nesse. Lest therefore I should condemn
my selfe of this sensuall sin, and chal-
lenged be of grosse Ingratitude; I haue
presumed (craving pardon for my ar-
rogant audacitie herein) in token of my
loyall dutie to your sacred Maiestie, to
transport these lines Laconicall, and
letters Impolite, to the happy haue of
your Princely heart, wishing to your
Royall Grace, the silver of all earthly
prosperitie, and the gold of all celestiall
felicitie. If your Highnesse respect the
matter, it is celestiall: if your Supre-
macy the manner, it is too too terrestri-
all: Yet pardon (most religious Prince)
it is my bold attempt, partly weighting
the compulsion of entire affection, and
partly considering the necessity of your
simplest subjects erudition. Thus cea-
sing further troubling your Maiesties
sacred

Dedicatory.

*sacred eares, prosterning my selfe up-
on the knees of submission, at your
Highnesse foot-stoole, for pardon for my
presumption herein; I beg without in-
termission, before the Throne of grace,
that it would please the Almighty to
blesse, protect, and defend your Royall
Maiesty, your blessed Bed-fellow, and
all your Royall Issue, in this life pre-
sent, and in the life to come crowne
you all with the Crowne of immortall
Glory: and that for Iesus Christs sake
our onely Lord, and ever-living Sani-
our. Amen. From Hemstead in
Essex, this 16 of October, 1608.*

Your Maiesties most humble seruant,
and most loyall subiect,

HENRY GREENWOOD.



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THE RACE

CELESTIAL:

OR,

A speedy Course to Salvation.

1. Cor. 9. 24.

So run, that ye may obtaine.



Boetius in his Booke

De consolatione Philo-

sophia, saith, Quod uni-

cuique viro bono inserta

est quaedam cupiditas

boni: id est, That in

Boetius.

every good man there is inserted a
seruent desire of that which is good.

Now the true and chiefest good thing
that may possibly be desired of mor-
tall man (in which onely the soule
of man is fully satisfied) is the Lord
God: according to that of S. Augustine:

Fecisti nos Domine, ad te, & inquietum
est cor nostrum, donec quiescat in te: id est,

Aug. in lib.
confes.

Thou

Bernard.

Thou haſt created vs (O Lord) for
thine owne ſelfe, and our hearts are
diſquieted, vntill they finde a firme reſt
in thy ſelfe. And (as well ſaith Saint
Bernard) *Iſud eſt verum, & ſummum*
gaudium, quod non creatura, ſed Crea-
tor concipitur: id eſt, That is the true &
chiefeſt ioy, which is conceived, not
of the creature, but the Creator.

Now the Lord (that is *Omnium*
ſummum bonorum, Of all good things
the chiefeſt) can by no meanes be ob-
tained, but by a true and liuely faith
in Jeſus Chriſt his welbeloued Son,
promiſing it ſelfe by good fruits of a-
merement, by whom we are recon-
ciled againe to the Lord, and brought
into the fauour of the moſt High, of
which by our finnes we haue iuſtly
bene deſtroyed: As well ſaith Leo;
Non dormientibus peruenis regnum calo-
rum, nec oſito, nec deſidia torpentibus pra-
miſum eternitatis promittitur: ſed vigi-
lantibus & bene viventibus: id eſt, The
Kingdome of Heauen falleth not to
the Sluggards ſhare, neither is eter-
nall bliſſe promiſed to idle and euill
perſons:

Leo.

persons; but only to those that liue by faith, and are vigilant in the workes of godliness.

The holy Apostle therefore, ha-
ving in the former Chapters of this
his first Epistle to the Corinthians,
earnestly & industriously taught them
the true path that leadeth to life: ha-
ving also perceiued that they had em-
braced his doctrine willingly, and
run in the same in some measure
carefully: he doth here in this gol-
den simile, (that they might haue their
portion in the Lord) exhort them to
perseuerance, holding out to the end
of their liues, knowing that of our
Saviour in the Gospel to be true: Mat. 10. 12.
He that endureth to the end, the
same, and none but the same shall be
saue.

In which words the Apostle bor-
rowed a similitude, a certamine
cursorio, from a terrestriall Race
for a temporary prize: for as in that
Race many run, but one receiveth
the prize, namely, he that all the rest
out-strippeth, and cometh first at
the

the end: enen so in the Race of Christianitie no man shall be crowned, but he that holdeth out to the end of his life: yet notwithstanding there is this difference in this similitude, that in the race terrestriall he is onely rewarded with reward that toucheth first the But; and in this Race Celestiall, not onely one, but all may be crowned with everlasting blisse.

In which excellent Simile the Apostle compareth, *Cursus vitam: stadiopietatem: premio salutem: id est*, Our life to a Race, or running: Pietie and Godlinesse to a Race wherein we must run; and everlasting blisse to a promised reward.

Text.

So run, that ye may obaine. That is, so live in this life, vnder the Gospell of Christ Iesus, that ye may obtaine everlasting life, in the life to come. In which heavenly exhortation of Paul, we may generally obserue these three things.

1.

First, *Quid sit currere*, What is meant by this word, Run.

2.

Secondly, *Qualiter currendum*, how we

we must run to obtaine. So run.

Thirdly, *Premium promissum*, the reward promised to all those that run lawfully.

First, Run: By this Race, or Running, is understood this present life of man.

The life of man is compared to many things: Some of the Philosophers haue compared it to a bubble: Some to a sleep, some to a dreame, some to one thing, some to another.

Iob compareth it to a Winde: the Prophet David compareth it to a shadow: Iames to a vapour: Peter to a flour: Esay to grasse, and the Apostle Paul, in respect of the celerity and swiftnesse thereof, compareth it here to a Race or running: *Quid aliud (saith S. Augustine) est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit, vita mortalis, & mors vitalis: id est, What is our life but a certaine running to death? Our life, while it increaseth, decreaseth: our life is dying, our death is liuing.*

The Traveller, the longer he goeth
on

3.

1.

Iob. 7. 7.

Psal. 209.

23.

Iam. 4. 24.

1 Pet. 1. 24.

Esay 40. 6.

Augustine.

on his iourney, the neerer he is his
 iourneys end: the children of Israel,
 the longer they wandred from Egypt,
 the neerer they were the promised
 land; so every mortall man, the longer
 he liueth, the neerer he is his iour-
 nies end, Death: for Time and Tide
 stay for no man: young haire doe soon
 turne gray, and active youth is soon
 metamorphosed into crooked age: Ci-
 to pede labitur atas: id est, The dayes of
 man doe swiftly passe away. *Tempora
 labuntur, tacitisq, senescimus annis, &
 fugiunt frans non remorante dies: id est,*
 Time swiftly passeth, and old age soon
 commeth on; no bridle so strong, as
 can keepe in our galloping dayes.

He that runneth in a Race, neuer
 stayeth, till he commeth at the end
 thereof: so euerie mortall Delight
 (volens nolens, willing nilling) neuer
 stayeth, till death, the end of his race,
 stayeth him. The Picture of Patience
 (Iob by name) considering the swift
 passage of the dayes of man, compa-
 reth them to the swift Race of a Post,
 saying, *Dies mei velociores sunt cursore:*

Iob 9. 25.

id

id est, My daies are swifter then a Post:
yea swifter are they then a Weauers
Shuttle, they are as the motion of the
swiftest ship in the Sea, and as the Ea-
gle that flyeth fast to her prey. Our
yeeres are spent (saith the Psalmist)
as a tale that is told: yea, our life is
quickly cut off, and we are loone gone.
Therefore fitly is our life compared
here by *St.* Paul (in regard of the ve-
locitie thereof) to a Race, or Run-
ning.

From hence every Christian is to
learne this lesson, that (séeing our life
is nothing else but a rúning to death)
he redéme the time, make much of it,
whiles he hath it: for the houre spent
cannot be recovered, time passed can-
not be recalled.

Ecco nunc tempus acceptum, (saith
the Apostle) Behold now the accepted
time, behold now the day of saluati-
on. This life is the time wherein our
election must be made sure, and sealed
vp to our spirits by the infallible te-
stimony of the good spirit of *God*:
This life is the time, wherein every
man

Iob 7. 6.

Iob 9. 28.
Psal 90. 9.
Psal. 90. 10

2 Cor. 6. 2.

man in his calling, must worke out his saluation with feare and trembling : This life is the time wherein we must be admitted into the kingdome of Grace, if euer we looke to be admitted into the kingdome of Glorie. In this life must we be matriculated into the mysticall body of the Church, if euer we wil looke to sit at the Brides gromes Table in heauen : In this life must we haue heauen in inchoation, if after this life we will haue it in perfection.

The Husband-man will in no wise slacke his opportunitie and omit his time in tuling and sowing his ground, that in summer he may haue the better crop : The Trades-man wil not misse his faires and markets, that he may increase his stocke the more in those his painfull affaires : The Storke in the ayre, the Turtle, the Crane and the Swallow obserue their times, as saith the Prophet : the little silly creature (the Ant by name) gathereth in Summer, whereby she may liue in winter. Euen so should
every

Jerem. 8. 7.

Pro. 6. 8.

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every Christian take his time, and
treasure vp (with the painfull We:)
the hono of god woꝝkes in the hie of
his hart in this life, that he may (with
the faithfull seruant) be welcommed
into his masters ioy, in the life to
come. But alas, alas, men are so as-
setted with blindnesse and ignorance,
that they may be sent to the very sens-
lesse creatures for wisdom in this
point. Aske the beasts, and they shall
teach thee; and the fowles of heauen,
and they shall tell thee (saith the iust
man Iob:) or speake to the earth, and
it shall shew thee, or the fishes of the
sea, and they shall declare vnto thee.

Esay Oxe knoweth his Masters stall,
and his Ass his Masters crib: but mi-
serable man hath not knowne his Ma-
ster.

¶ Let vs not be worse than Horse,
Ass and Mule, that haue no vnder-
standing: but let vs (in the feare of
God) know our times and seasons:
Let vs seeke the Lord while he may be
found, and call vpon him while he is
neere. Let vs in no wise putt off our
amend-

Iob. 12. 7, 8.

Esay 1. 3.

Esay 55. 6.

amendment from day to day: Let vs
liue no longer in carelesse securitie,
like sensuall, brutish and hellish Epi-
cures, that neither beloeue, nor yet re-
spect the Iudgement to come: that
sing that cursed Epitaph of Sardana-
palus:

Poet.

*Ede, bibe, lude, charum presentibus exple
Delitiis animum: post mortem nulla vo-*
(*luptas:*

Idest, Eat, drinke, play and be merrie:
liue in all kinde of pleasure: for, after
death there is no pleasure: That say
with the old man in the Poet:

Because my dayes are short
which I haue here to liue;
To women, wine and pleasant sport
I meane my selfe to giue.

Let vs not be like those foolish Vir-
gins, that knocked at the gates of hea-
nen too late, when the doores were
shut against them: For, after this life
there shall be no place for pardon, nor
time for Repentance; therefore, in
time

time looke to the welfare of thy deere Soule, that thy Soule may fare well, not for a time, but for euer.

Psal. 42. 7.

One dep. h (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let vs therefore be as swift in running the race of Christianitie, as our lines are swift to leaue vs: let vs be as swift to kill sinne in vs, as sinne is to kill vs. D (beloued) let vs be as swift to pull out the sting of the Scorpion (which is sinne) as he is with his sting swift and ready to stab vs at the heart, and wound our soules incurably: that when death, the end of our Race, shall come, (which is most certaine, and yet his time most vncertaine) it may be vnto vs, as it is to all the Saints of God, *Ianua vita, finis miseriarum, initium refrigerij, scala ascensionis in caelum: id est,* The gate to life, the end of miseries, the beginning of euerlasting refreshing, and the Ladder of ascension to the highest and happiest heauens.

Text.

2

So run, that ye may obtaine.
 Secondly, *Qualiter currendum?* id
 est, How must we run? To obtaine. So
 run.

If we will run to obtaine, we must
 run these three wayes.

1

First, *Directe, recta via*, the right
 way.

2

Secondly, *Celeriter seu festinanter*:
 Swiftly or speedily.

3

Thirdly, *Perseueranter*, Perseue-
 rantly, holding out to the end.

1

First therefore, that we may ob-
 taine, we must run directly, the right
 way that leadeth to life.

Those that run in a Race, will not
 make the furthest way about the nee-
 rest way home (as we say) but they
 will take the shortest cut that may be,
 and run the directest way that can be,
 that they may the rather obtaine: So
 should we run in the right way that
 leadeth to life, if we will obtaine life
 encircling.

Lactant.

Lactantius speaking of mans crea-
 tion, saith; that *Homo incedit erectus*
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in Cælum : id est, Man goeth right vp,
lifting his eyes towards Heauen :

Os hominis sublime dedit, cælumq; tueri Ouid.

(*inssit* :

Id est, God gaue man a loftie face, a
face to behold the heauens ; whereas
other creatures fasten their eyes vpon
the centre of the world, from whence
they came, hanging down their heads
to the earth like Bul-rushes. As man
therefore was created pure and up-
right in Soule, and straight and right
in body, carrying his head toward
heauen: so must he run (if ener he will
obtaine heauen) in the straight way,
and right path that leadeth to Hea-
uen.

Many there are that seeke the Lord,
and finde him not, because they seeke
amisse : so many there are that run,
(yea all men liuing are runners) yet
are they farre from obtaining, because
they run amisse.

There are foure sorts of ground,
yet but one fructiferous : there are
foure wayes in the world, yet but one

(and that a narrow one) that leadeth to life. Generally, there are but these two : the way of Godlinesse, and the way of Iniquitie : whereof, the one in the Gospell of Matthew, is called The broad way, and the other, The strait and narrow gate : yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into three maine heads: into Luxurie, Couetousnesse, and Pride, saying : Whatsoeuer is in the world, is either the concupiscence of the flesh, the concupiscence of the eye, or the pride of life:

1 Ioh. 2 16

Poet.

Hec tria pro trinorumine mundus habet.

id est, This is the trinitie which the world doth worship. These wayes are wide and large, and whole multitudes walke in the same : *Magna plenitudo hominum. sed magna solitudo bonorum : id est,* There is a great plentie of men, but there is a great scarcity of good men.

These wayes seeme pleasant to be walke

walked in, yet *Nonissima illarum mors est*, The end of these wayes is death : for the deuil, like a subtil fisher, sheweth the bait, but hideth the hooke : sheweth the vnprofitable profit, and vnpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors est* : The wages of sinne is death here, hell and damnation hereafter. Sinne seemeth at the first to saue vpon a man, but yet in the end it will (with Caines dogge) plucke out the very throtles of our soules.

Gen. 4.

In these main rodes (the more is the pittie) doth the greatestt part of mankind run headlong to perdition, without any check of conscience, remoyle for their sinnes, or any reclamation in the world. Sinne neuer more then in these our dayes of the Gospell abounded : the deuill hath more followers then Christ; the whole multitude cryed, Crucifie him, Crucifie him ; but there was but one, (and that a silly woman) that laboured to set him free.

Mar. 27. 16.

Rom. 3. 10,
11, 12.

Gal. 5. 19,
20, 21.

Lam. 3. 23.

The saying of Paul to the Romans is verified in these our dayes of sinne: There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good, no not one. Pride, Whoredome, Adulterie, Fornication, Vncleannesse, Wantonnesse, Idolatrie, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresie, Couerousnesse, Drunkennes, Swearing, Forswearing, Blasphemie, Prophanesse, contempt of the Word, despising of Gods Messengers, and the like abominations are raigning in euery angle of this our Iland; yea our Land is become a sinke of sin, a pit of pollution, and a place of abomination; defiled with iniquitie, *A vertice capitis, vsque ad plantam pedis: id est*, from top to toe, hauing no sound part throughout it: yea, our whole Land is out of course; And it is the great mercie of God, that we are not consumed.

Yea,

Yea, these last dayes of the world are like to the daies of Israels prouocation of the Lord in the wilderness: wherein we preferre the slavery of Egypt, aboue the sweet Manna of heavenly blisse.

Yea, that saying of the Prophet is verified of the most part of mankind :

Jerem. 7.8.

That the Children gather sticks, the Fathers make the fire, and the women bake cakes for the Queene of Heaven : That is, they offered sacrifice to the Sun and Moone, and Planets, which they called the Quene of Heaven. So the Beast of Rome with his Antichristian crue, doth sacrifice to Marie, making her an Idoll, and calling her (as in their *Salus Regina*, and *Regina celi* *latere*, doth appeare) the Quene of Heaven. They make Ignorance the mother of their Deuotion : Sir Iohn Lacke-latine, and Sir Anthony Ignorance are their chiefest Clarkes, and best Masse-mongers.

Yea, the world is growne to that height of reprobation, that that which is written in Iob, is verified of many:

Iob 21. 14,
15.

Mat. 7. 3.

ny : They say to God, Depart from vs, for we desire not the knowledge of thy wayes : who is the Almightye, that we should serue him ? Full little thinking that the Lord shall answer them with the like *Discedite*, Depart from me, ye workers of iniquitie.

Thus we see, how the worldlings run in the race of iniquitie, the broad way to the lake vnquenchable : some in the race of Atheisme, some in Papisme, some in Mahometisme, some in Paganisme; but few there are that run in the race of Christianisme. But thou that wouldest be saved, thou that wouldest so run that thou mayst obtaine, run not in any of these wayes, but flye from sinne, as from a stinging Serpent, and a biting Cockatrice : For they that do such things, shall not inherit the Kingdome of God.

Gal. 5. 21.

Heb. 12. 1-
12. 12. 13.
p. 12.

The right way therefore wherein we must runne, is the way of Godlinesse, the way of Christianitie, the way of the Word of God, framing all our thoughts, words and operations, according to the precise and strict rule of

of the same: *For Factores legis iustificabuntur: id est,* The doers of the Law shall be iustified, saued and glorified.

This way of Godlinesse is a blessed way to walke in: It is sweeter than the hony, or the hony combe: *Iugum Christi suauē est, & onus summe leue: id est,* Theyoke of Christ is easie, and his burden lighr. *Mandata eius graua non sunt: id est,* His Commandements are not grieuous: and his Commandements are exceeding large: Her wayes are wayes of pleasure, and her pathes prosperitie: It is a lanthorn to our feet, and a light vnto our paths: **It is a pillar of fire to carrie vs thorow the wilderness of this world to the Celestiall Canaan,** it is the power of God to saluation to euery Belceuer, both Iew and Grecian: It is able to saue our soules, it is able to make vs wise to saluation: it is profitable to teach, to improve, to correct, to instruct in righteousness, and to make vs perfect in all good workes.

It is comfortable in all cases and parts of our life, both in prosperitie
and

Psal. 119.

Mat. 23. 30

1 Ioh. 5. 3.

Psal. 119.

Prou. 3. 17.

Psal. 119.
105.

Rom. 1. 16.

Iam. 1. 21.

2 Tim. 3.
15, 16, 17.

Mat. 7. 13.

Rom. 13.
12, 13, 14.

Mat. 10. 16.

and aduersitie; both in life and death: If we fight, it is a sword: if we hunger, it is meat: if we thirst, it is drinke: if we be naked, it is a garment: if we be in darknes, it is light: yea (in a word) the Word of God is The high-way to Heauen. Enter therefore in at the strait gate of amendment: & run in the same, from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, till thou hast a perfect man in Christ Jesus.

Cast away the works of darknesse, and put on the Armour of light: walke honestly, as in the day; nor in gluttonie and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying; but put on the Lord Iesus Christ, and rake no thought for the flesh to fulfill the lusts of it. Be wise as the Serpent, be innocent as the Dove.

Amongst diuers points of wisdom to be found in the Serpent, this is one: namely, She casteth her coat, and so renouateth her age, as

Ari-

Aristotle saith. These three beasts, *Tempore Vere, tempore Autumno*, both in the Spring, as also in Autumne, doe cast their skinnings, viz. the beast like a Lizzard, called in Latine *Stellio*, *Quia habet maculas, quasi stellas collo infixas*: Because he hath spots in his necke like starres: *Lacertus*: the Lizzard; and the Serpent. And to doe this, they goe through some narrow cranny or other, to loosen their skinnings and cast them within foure & twentic houres. So shouldest thou put off the old man with all his workes: And to doe this, thou must goe, *Per strictam rimam penitentiae*: id est, Through the narrow cranny, and straight gate of amendment.

Meditate therefore (with the Just man) in the Law of God day & night. Let the candle of faith burne cleare in the lampe of thy heart, and nourish it with the oyle of loue and good works: Walke not in the counsell of the wicked: stand not in the way of sinners: sit not in the seat of the scornfull: but run in the Race of Liue well, that

Arist. de nat Animal lib 8. cap. 17. Stellio.

Lacertus. Serpens.

Col. 3. 9.

Psalm 1. 2.

Psalm 1. 1.

Apoc. 13.
14.

that liuing well, thou maist die well.
and after death eternally speed well,
obtaining that blessednesse : Blessed
are they that die in the Lord.

Text.

So run, that yemay obtaine.

Eccles. 13.

And that we may run in the Race
of Godlinesse, one Caueat is ex-
ceeding necessary : namely, that we
auid wicked company, which will
draw away our hearts from this Race
Celestiall. *Qui tangit picem, coinquinabitur ab ea : id est,* He that toucheth
pitch shall be defiled therewith. *Cum sancto sanctus eris, & cum peruerso peruerteris : id est,* With the holy thou
shalt be holy, and with the froward
thou shalt learne frowardnesse : for
birds of a feather will flie together.

It was not lawfull for a Iew to con-
uerse with a Samaritane ; if an He-
brew did eat with an Ægyptian, it
was counted abomination, so must
we count it abomination, and hold it
a point of reprobation. to frequent the
company of damned hel-hounds, and
hellish miscreants : Let vs therefore
flie

shie all occasion and euery apparition
of euill ; let vs delight in the compa-
ny of those that feare the Lord, and
excell in vertue. Well therefore saith
Seneca, *Cum illis versare, quise melio-
re sunt facturi, vel quos meliores efficere
possis: id est,* Keepe company with those
that may make thee better, or whom
thou maist make better.

Seneca.

I command you therefore, brethren,
(as saith S. Paul) in the name of our
Lord I E S U S C H R I S T, that ye with-
draw your selues from euery brother
that walketh inordinately, and not af-
ter the instruction which ye receiued
from me.

2 Theſ. 3. 6

And to conclude this point, I giue
euery Christian this good counsell
with good King Salomon: My sonne,
if sinners doe intice thee, consent thou
not: If they say, Come with vs, we
will ay wait for blood, we will swal-
low vp the innocent whole, like a
grauel: we shall finde all precious ri-
ches, and fill our houses with spoyle:
Cast in thy lot among vs, we will haue
all one purse: My sonne, walke not
thou

Pro. 1. 10,
11, 12, &c.

Job 19. 23,
24.

thou in the way with them, reframe
thy foot from their path, for their feet
run to euill, and make haste to shed
bloud. O that these my words were
written, O that they were written in a
booke, O that they were written with
an iron pen, in Lead, or in stone fore-
uer! ¶ that they were engrauen in a
brasse Table of euery young mans
heart, that so bad company may not
be his destruction!

Text.
2

So run that ye may obtaine.
Secondly, if we will run to obtaine,
we must run, *Celeriter, seu festinanter*,
swiftly and speedily.

Edward.

Vita brevis, via longa (saith S. Ber-
nard:) *si vis ad metam peruenire, incipe
celeriter currere: id est*, The life of man
is very short, the way to heaven is ve-
ry long; if therefore thou wilt obtaine,
thou must run exceeding swiftly. We
see that those that run in an earthly
race (& that but for a meane reward)
how swiftly doe they straine them-
selues to run: according to that of the
Poet:

Qui

Quic
Muls.

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*Quicquid optat a cursu cōtingere metam:
Multa tulit, fecitq; miser, sudauit & al.
(*ſir.*)*

Poet.

Ideſt, He that deſireth firſt to touch the marke, taketh much paines, ſwea- reth abundantly, and runneth excee- ding ſwiftly. *Euen ſo ſhould we (that we may obtain an everlaſting reward in heauen) run in the path of Gods Commandements, being ſhod with the ſhoes of the Goſpell of peace, like Roes exceeding ſwiftly.*

The ſenſeleſſe creatures are a look- ing-glaſſe to all Chriſtians in this reſpect.

The Sunne (as ſaith the *Psalmiſt*) like a gyant reioyceſh to run his race: that is, valiantly and ſwiftly: ſwift in his motion, and ſpeedy in his race, ſoꝛ in the ſpace of *xxiiii.* houres he compaſſeth the earth round about, that nothing is hidden from him, and paſſeth from the one end of heauen to the other, that nothing is wanting in him: So the Lord our God hath ſet euery man his taſk vpon earth, which is, To worke out his ſaluation with
feare

Psal. 109.

fearc and trembling. A great wayke, a short time, a long way from Egypto to Canaan, from the gates of hell to the doores of heauen, therefore, like Gyants we had need to run swiftly, lest we come too late, and be shut out of heauen, like the five foolish aforesaid Virgins.

Gregory.

As the Sun in the heauens is a looking glasse vnto vs in this regard: so is also the Son of God Christ Iesus, aboue the heauens to be imitated of vs all in this point. *Omnis Christiano, nostra debet esse instructio: id est,* Every action of Christ ought to be a matter of imitation to vs Christians.

As he was *Immensus maiestate, incomparabilis fortitudine*, so was he *incomprehensibilis celeritate: id est,* As he was great in Maiestie, incomparable in fortitude, so was he also incomprehensible in celeritie and swiftnesse. He wrought the works of him that sent him while it was day, without any delay in the world.

Ioh. 9.

This Bridegroom CHRIST IESVS (euen as the Sonne) went forth out of

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of the Chamber of the highest Hea-
uens, from the bosome of the Father,
and from the Inuisibilitie of the Diui-
nitie : and descended downe to the
earth, and became Man, and was like
vnto Man in all things, sinne onely ex-
cepted ; and valiantly in the wilder-
nesse pitched a field against Satan,
that old Serpent and roaring Lyon,
and overthrew him in the Desert,
breaking his willy head, and over-
comming his chiefest power : fulfil-
led the Law in euery point and tittle,
satisfied Gods Justice for vs, appea-
sed his wrath against vs, purchased
celestiall mansions to vs, by offering
himselfe in Sacrifice to the Lord of
Hosts, vpon the Crosse at Golgotha
for the sinnes of the whole world : by
his death and passion, by conquering
hell, by conquering death, by his glo-
rious resurrection and ascension, and
by sending of the holy Ghost : He
went from the Father, and came into
the world ; And in thort time (yea, in
the space of 33. yeres) wrought the
redemption of all belauers : And

Ioh. 16. 23

Iob 16. 23.

left this world, and went againe to his Father.

Can. 2. 8, 9

The spouse of Christ considering her Husbands great velocitie, celeritie and swiftnesse, saith: Behold! he commeth leaping by the Mountaines, and skipping by the hills, my Welbeloued is like a Roe, or a young Hart, &c. *Venit, vidit, vicit*: He came from heaven, he saw the earth, and ouercame the Dragon.

Ioh. 14. 6.

Thus, after Christs example, should wee that professe our selues Christians, run swiftly in the race of godlinesse, holinesse, puritie, and obedience to the commandements of our heauenly Father: Thus should we run, *In vestigijs Iesu*, in the footsteps of Christ Iesus, who is *Via, veritas & vita*, i. The Way, the Truth, and the Life: and the true way to life euerlasting. To the performance of which dutie, the Lord grant to vs his grace (for of our selues we are not able to get one foot forward to heauen) that so we may be able (to his glory and our Soules euerlasting good) to doe his will

will in earth, as willingly, swiftly, and as speedily, as the Angels doe it in Heauen.

Now (deare brethren) that we may run thus swiftly in the race of godliness, and in the course of Christianitie, two things are necessary:

First, *Vt simus intus vacui*, that we be empty within.

Secondly, *Vt simus extra exonerati*: id est, That we bee vnladen without.

First, we must be empty within.

Now, what is that which cloggeth vs so soze within. and hindzeth vs from running in this godly Race? Surely that is sinne.

So weighty a thing is sinne, As it sunke downe Sathan from heauen.

Luk. 10.

So weighty a thing is sinne, as it caused the earth to open her mouth, and swallow vp cursed Kora, deuillish Dathan, and that abiect Abiram with all their treacherous crew. The Prophet in respect of the weight thereof compareth it to Lead, and that woorthily: for as Lead in the clocke cau-

Num. 16.

32.

seth, by the weight thereof; the cogs, wheeles and gimmers successively to move one after the other: even so the weight of sinne both draw the cogs of our carnall concupiscence, the wheeles of our lewd desires, and the gimmers of our untamed affections, from one sin to another: according to that of St. Gregory, *Peccatum quod per poenitentiam non deletur, mox suo pondere ad aliud trahit: id est*, If sinne by repentance presently be not done away, by the weight thereof it will soone draw a man to more sinne: as we finde it exemplified in the Prophet David, who fell from idlenesse to concupiscence, from concupiscence to adultery, from adultery to murder.

Gregory.

Psal 48. 4.

Of the weight of sinne the Prophet David spraketh: Mine iniquities are gone over mine head, and as a weighty burden they are too heavy for me.

Esay 58. 6.

The Prophet Esay calleth the bands of wickednesse heavy burdens intolerable to be borne. The sinnes of the world being layd upon the shoulders of

of Iesus, vpon the Crosse, were so weightie, and heauie, as they forced him (hauing the weight of Gods wrath for them also vpon him) to crie out on this manner to his God: *Eli, Eli, Lamaſaba Ethani* ? My God my God, why hast thou forsaken me ? If the yoke of Chriſt be easie, and his burthen light ; then of necessitie on the contrary, must the yoke of Sathan (which is sin) be vneasie, heauy, and intolerable to be borne.

Mar. 27. 45

Mat. 11.

By which it may appeare, that sinne is an intolerable burden, and a great impediment to this Christian Race.

Let vs therefore (as the chosen vessel doth exhort vs) cast away euery thing that presseth vs down, and the sin that hangeth so fast on : Let vs runne with patience the race that is set before vs. Where it is euident, that we cannot run with patience the race that is set before vs, vnlesse we doe cast away our sinnes from vs, which doe hang so fast on vs.

Heb. 12. 1.

Moses was not permitted to come
here

neere the Lord, before he did discalebrate himselfe : Put off thy shooes ; for, the place where thou standest is holy ground : So must we put off the dirty shooes of iniquitie, and abandon sinne from the castle of our hearts, before we can be able to stand in the path-way to ioyes, which is an holy ground : therefore, much lesse are we able to run in the same, and most vnapt to run swiftly.

Let vs therefore (in the name of God) purge our soules and bodies from sinne, with the Hyssop of Gods grace: Let vs separate them from vs, and our selues from them, as farre as the East is from the West, and North the South : Let vs loath, detest and abhor them, because the Lord doth loath, detest, and abhorre vs for them : as we haue giuen our members as weapons of vnrighteousnes, to the seruice of sathan in vngodlinesse of this life ; euen so let vs giue them as weapons of righteousness, to the seruice of the Lord, in godlinesse of life : as we haue run in the

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race of the first Adam, by commission of sin, so let vs run in the Race of the second Adam, Iesus Christ the righteous, by performance of righteousness: let vs cease from sinne, and do that which is good, let vs seeke peace, and ensue it : Let vs *Plangere plangenda*, bewaile our sinnes that ought to be lamented : *Gravia peccata, grania desiderant lamenta*, (saith Isidore) Great sins require great lamentation, sweet meat must haue sore salve : reioycing in sinne, must haue mourning for sinne : let vs therefore be *Tam prout ad lamenta, sicut furimus ad peccata* : as prone to lamentation, as we haue beene to transgression : as ready to lament them, as we haue bin to commit them.

Let vs sweepe every corner of our hearts cleane, with the broomes of penance, and let vs water them with the salt teares of earnest contrition : so that we may be fit receptories for the Word to dwell in ; and (being anointed with the oyle of grace) we may run swiftly in the race that
is

is set before vs, and obtaine the reward prepared for vs.

Text.

So run, that ye may obtaine.

Secondly, if we will run swiftly in the path way to heauen, we must be *Extra exonerati*: id est, vnladen without.

Those that run in a race will lay aside their cloaks, doublets, and such like outward vestments, that they may run the more speedily, and obtain the more assuredly.

And so in like manner, we must be unburthened of all outward matters whatsoever: especially, of the curiosities and affection that naturally we beare to this wicked world, or else hell and damnation will be our best reward.

We must forsake all, if we will be followers of Christ; as Peter saide to his Master: *Ecce nos reliquimus omnia, & secuti sumus te*: i. Behold, we haue forsaken all, and followed thee. Well and wisely said Peter, (as saith St. Bernard) we haue forsaken all & followed thee:

Mat. 19.

thee : for he could not haue followed Christ laden, as we haue an example in the same chapter of the Young man that at that *Vende omnia, & da pauperibus: id est*, Sell all, and give to the poore, chose rather to leaue Christ, then for sake his riches for Christ.

Mat. 19.

Yea, it is a thing impossible for such couetous Charles to run swiftly in the way to life : It is easier for a Cammell to goe throu the eye of a Needle, then for a rich couetous C. to enter into the Kingdome of Heauen.

Mat. 19. 24

Nemo potest Dominis recte seruire duobus Poet.

Id est, No man can serue two Masters: no man can serue God & Mammon, God and riches. He that hath his treasure in earth, cannot haue his conuersation in heauen : For, where the treasure is, there will the heart be also.

Mat. 6 21.

If therefore riches increase, let vs not set our hearts vpon them. Let vs vse this world as though we used it not : let vs hold all dung for the gaining

Ioh. 18.

ing of Iesus. As Christ said in the Gospel of Iohn : That his Kingdome was not of this world : So should we say, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what we shall eat, or what we shall drinke, or wherewith we shall be arrayed.

1 Pet. 5. 7.

Mat. 4.

1 King. 19.

20.

After all these things the mucher wormes of this world, the Pagans, Infidels, and Heathen people seeke, that haue neither knowledge of God, nor feare of God befoze their eyes : but let vs cast our care on the Lord ; for the Lord only careth for vs : Therefore as Peter and Andrew left their nets to follow Christ : And as Elisha left his Oren and his plough to follow Eliah the man of GOD : So should we leane whatsoener is in the world, to follow the Sonne of God to Heauen.

Crates.

The reader of Crates Thebanus, that because he could not apply himselfe to the study of Philosophy in regard of his riches, he tooke his money,

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and cast it into the Sea. saying : *Ego perdam te, ne tu perdas me: id est, I will destroy thee, lest thou destroyest me.* So (if we find that our wealth, or any other thing in this world is an impediment to our Christian race) let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish thing : But let vs cast our bread vpon the waters : that is, bestow them on the poore, as Christ did wash the young man in the Gospel of Matthew.

EccL. 11. 1.

Thus therefore should we emptie our selues of sinne within, and burthen our selues of the cares of this wicked world without, if we will runne swiftly in the High-way to Heauen.

So run, that ye may obtaine.

Text.

Thirdly, if we will run to obtain, we must run *Perseueranter*, Perseuerantly, and continually holding out to the end of our Race.

3

Those that run in a race, though they rune neuer so directly, though
never

neuer so swiftly. yet if they gine ouer
befoze they come at the end. they lose
their rewarde. Euen so, if we perse-
uere not in the race of Godlinesse to
the end of our lines, we shall faile of
the Kingdome of Heauen.

He that diggeth in a golden mine,
till he cometh within fiae oꝝ Ar sa-
domes of the gold, and then gine ouer;
is not all his labour lost, and all his
cost in vaine?

A Traveller, that hauing taken
vpon him a long iourney, and in the
end giveth ouer within 2. oꝝ 3. miles
of his iourneys end; is not all his la-
bour lost, and are not all his paines
likewise in vaine?

Euen so, *Nihil prodest cursum bene vi-
te, nisi consummetur bono fine: id est.*
The Race of a godly life profiteth
nothing, vntill it be finished with a
godly end.

If a man had liued in the profession
of the glorious Gospell of Iesus, for
the space of twenty, thirty, oꝝ forty
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farre from obtaining saluation, as the end of him is worser then the beginning.

So that there is no hope of happinesse without persenerance : for as the tree falleth, so it lyeth, whether it falleth towards the South, or North: And as a man dyeth, so shall he be adiudged : if in the Lord, then shall he haue his portion with Saints : if in impenitencie, then shall he haue his portion with deuils.

The Souldier is not guardoned with spoyes, befoze he hath obtained victorie: no more shal we be crowned, befoze we haue beene more then Conquerers in Iesus Christ. Weltherfoze saith one: *Si nullus esset hostis, nulla esset pugna: si nulla pugna, nulla victoria: si nulla victoria, nulla deniq; Corona.* .i. If there were no enemy, there were no fight : if there were no fight, there were no victory : if there were no victory, there were no Crowne : *Nam nemo coronabitur, nisi qui legitime certauerit, idest,* For no man shall be crowned, but he that fighteth lawfully. *Ideo homines*
tentan-

a Tim. 2.

tentantur, ut tentati resistent, resistentes vincant, vincentes coronentur: Men are for this cause tempted; that being tempted, they may resist; resisting they may overcome; and overcoming they may be crowned.

So that the persenerance is all in all.

Mat. 15.

The woman of Canaan by persuerant crying after Christ, got her Daughter to be dispossessed of the Deuill.

The man that had guests come late to his house, by his persenerant knocking, got bread for them of his neighbour at midnight.

So by persenerance in the Race of Godlinesse, we shall obtaine the bread of life, Christ Iesus, that reigneth at the right hand of his father in glory for evermore.

Chrysostome.

Chrysostome speaking of this spiritual Race, saith thus: *Inciperemul-torum, finire paucorum*: id est, Many will begin to run in this godly Race, but few there are that will hold out to the end.

Rome.

Rome began well, and embraced the Gospel of Christ willingly; but with the dogge, they returned to their former vomit of Idolatrie; and with the Sow that was washed, they wallowed againe in the mire of iniquitie: So that Frier Mantuan reporteth thus much in commendation of their Citie: *Hec Roma nunc sola pecunia regnat: exilium virtus patitur: urbs est iam tota lupanar: id est, Alas, alas, Couerousnesse is Queene of Rome: all godlinesse is banished from thence: the whole Citie is become a Stewes. And hereupon he giveth this Canent to all Christians.*

Pro 16. 11

Mantuan.

Vivere qui sancte cupitis, discedite Roma, Omnia cum liceant, non licet esse bonum:

Poet.

Id est, All you that will liue a godly life, depart from Rome, for all things are there suffered saue godlinesse.

Oh, it had been better for this whorish Citie, neuer to haue knowne the way of Righteousnesse, then after they haue knowne it to turne from the

1 Pet. 2. 21



holy

2 Pet. 2. 20.

Mat. 11. 45

2 Tim. 4. 10

Ioh. 6. 66.

2 Tim. 1.

15.

holy doctrine giuen vnto them : For the latter end is worse with them then the beginning, according to that in the Gospell : If sathan be cast out, and enter in againe with seven devils worse then himselfe, the end of that man is worse then the beginning.

So Iulian Emperour of Rome, began well, and for a while embraced the Gospell of Christ : but he proved an apostata in the end, dying, cursing, banning, and blaspheming, and casting his blood into the aire.

Demas followed Christ a while, but afterward forsooke him : Demas hath forsaken me, louing this present world. Many of Christs Disciples went backe, and walked no more with him. Thou knowest (saith Saint Paul) that all they which are in *Asia*, are turned from me; of which sort are *Phygellus* and *Hermogenes*.

So we see, that many haue begun well, but few haue persenered : but it were better that a mil-stone were hanged about the necks of such reuolters, and cast into the midst of the Sea:

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Dea : For the Lord will tread downe
rebolters vnder his feet, as clay in the
streets.

Psal. 18. 22.

He that putteth his hand to the
Plough and looketh backe, is not fit
for the Kingdome of Heauen. He
that looketh backe to his house and
home, having his minde busied in o-
ther matters, cannot possibly make
good worke : euen so he that intang-
leth himselfe with the things of this
present world, is not able to work out
his saluation with feare and trem-
bling : for where the dead carrosse is,
thither will the Eagles resort : and
where our treasures are, there will
our hearts be also.

Luk. 9. 62.

He therefore that will obtaine the
Land that floweth with milke and
Hony, must forget the Flesh-pots of
Egypt : And he that will obtaine
Heauen, must not cast his eyes to the
earth: he that is on the house top, must
not come downe to fetch any thing
out of his house: and he that is in the
fields must not returne backe againe
to his house. He that is in the way to

Mar. 24. 17

Heauen, let him not turne back againe to this world, lest he be attached of the Lyon, and cast into hell.

Lots wife for back-looking was turned into a pillar of salt: And so every man that turneth backe from the way of godlinesse, shall be turned into a fire-brand, and burned with unquenchable fire: for whosoever shall deny IESVS CHRIST in this world, shall be denied the Kingdome of Heauen of Christ Iesus in the world to come.

Phil 3. 13.

Backe-looking, and backe-sliding must not be in Christians. Let vs therefore (with Saint Paul) not looke behinde vs, but to that which is before vs; namely, to the reward. Let vs fasten our eyes vpon Heauen gates, and neuer leaue running, till we come at them.

Cant. 5 3.

The Bride of Iesus would not turn backe from her holy Race, saying: I haue washed my feet, how shall I defile them? So should every member of the mysticall body of Christ say: I haue washed my selfe from my sins, and

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and by Gods assistant grace, will I neuer defile my selfe any more. For he that washeth himselfe (saith the sonne of Syrach) because of a dead body, and toucheth it againe; what auaieth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe. Who will heare his prayer? or what doth his fasting helpe him? Euen so, beginning well doth nothing auaille a man, vnlesse perseuerance be resolued.

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: glue not ouer in any case; but at the very first step thou settest into this godly Race, resolute to perseuere to the end of thy life, come what can come.

Manus igitur remissas, & genua soluta erigite: id est, Lift vp your hands that hang downe, and your weake knees: take heed that ye fall not away from the grace of God. Be not weary of well-doing: stand fast in the faith and play the men, be strong, take courage to you, and perseuere to the

Eccl. 34. 26

Heb. 12. 12

1 Thes. 3.

13.

1 Cor. 16.

13.

2 Chron.
15.7.

Apoc. 2.10.

Apoc. 3.12.

Hieron.

Remigius.

end : for he that endureth to the end, the same shall be blessed.

Esto fidelis (saith Saint Iohn) usque ad mortem, & dabo tibi coronam uitae : id est, Be faithfull to thy death, and I will giue thee a Crowne of life,

Qui vicerit, dabo ei sedere in throno, &c. To him that ouercommeth, will I grant, to sit with me in my throne.

Non enim incepisse, sed perfecisse uirtutis est : id est, It is not the nature of Godlinesse to begin well, but to perfect the worke begun : Nec inchoantibus, sed perseverantibus primum tribuitur (saith Remigius) : id est, Neither is the reward giuen to enterers, but to enders ; not to beginners, but to perseuerers.

Whereupon Saint Gregory saith : *In cassum curritur, si ceptum iter ante terminum deseratur : id est, He is a mad Traueller, that will not see the end of his iourney : and he is a fond Professed, that will not labour to die in the Lord.*

We read in the Gospell of Iohn that our Saniour in the end of his life

saith

said in this manner : *Opus consumma-
ni quod dederas mihi ut facerem : id est,*
I haue finished the worke which thou
gauest me to doe. And in the houre of
his death he sayd in like manner :
Consummatum est : It is finished. So
should euery Christian, after the ex-
ample of his Saniour labour to finish
the worke which the Lord called him
to doe : that so he may (with great
peace of Conscience, and with un-
speakable solace of heart) say vpon
his Death-bed, with the chosen be-
sell in his second Epistle to Timothy :
*Certamen bonum decertavi, cursum con-
summaui, fidem seruauit, &c.* I haue
fought a good fight, and haue fini-
shed my course, I haue kept the faith :
therefore henceforth is layd vp for me
a Crowne of Righteousnesse, which
the Lord, the righteous Iudge, shall
giue me at that day : and not vnto me
onely, but vnto all them that loue his
appearing.

Such was the resolute zeale, and
zealous resolution of al holy Partyes
in former ages, that nothing could
make

Ioh. 17. 4.

Ioh. 19. 30

2 Tim 4.
7, 8.

The resolution of
Martyrs.

make them forsake the profession of the glorious Gospel of I E S U S : yea, this was their constant answer to their bloudy Butcherers : *Vre, unde, diuells, lania, feca, Idola : ua non adorabimus : potes corpora ista (O Cæsar) cruciatibus absolvere, facere verò ut aliud sentiamus, aut loquamur, non potes : tua sanctia nostra est gloria ; cum nos interficere credas, de carcere corporis liberas : citius saxa, scopulosque & montes de loco suo mouebis, quam nobis fidem Christo datam eripies ; id est, Burne, buffet, slay, deuoure, hew in peeces : thy abominable Idols will we neuer worship : thou maist (O cruell tyrant) consume with torments these our mortall bodies ; but to make vs thinke, or speake otherwise then we doe, canst thou neuer doe : thy crueltie is our glory : killing vs, thou doest but deliuer vs from the prison of our bodies : thou shalt sooner remoue the rockes and mountaines from their places, then make vs recant from the profession of the glorious Gospel of Iesus.*

Such was the resolution of Sydrack,
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Iesus.

Myshach and Abednego, that rather then they would crouch to Nebuchadnezzars golden Image, which was 60. cubits high, they would be cast into the hot fiery Furnace, which was made seuen times moze hot then usually it was for necessary vses.

Such was the resolution of blessed Paul, that nothing could separate him from his **L O R D** and Master **CHRIST**: whose couragious bow we may find in his Epistle to the Romans on this manner: Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No verily, for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Iesus our Lord, neither the loue which we haue to God from vs, who are made his sons through Christ Iesus.

And

Dan.3.1.
23.

Rom.8.35,
38,39.

And indeed that which Paul promised, he performed: for he was beheaded at Rome for his Gospels defence; although the sword did separate his head from his shoulders, yet it could not separate him from his head Christ Iesus.

Such was the resolution of the patient of patience, that though the Lord should kill him, yet would he put his trust in him.

Iob. 13. 15.

Ignatius.

Such was the resolution of Ignatius, Bishop of Antioch, after Perer, that the ravenous Beasts could not make him flinch from his Redeemer: yea, being commanded by the King of Syria, to be torne in pieces of wilde Beasts, and being lead to the place of execution, he uttered this golden sentence: *Nihil moror visibillum, nec invisibillum, modo Iesum Christum acquiram: id est, I care neither for things visible, nor yet for things invisible, neither for things seene, nor yet for things not seene: Onely this is my care, that I may obtain CHRIST IESVS & with him everlasting saluation. And when*

the

the Beasts were let loose vpon him these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of these wilde beasts must grind me in peeces, that I may be pure bread, and fine manchet for Christ Iesus his Table in Heauen.

Ierome.

Such was the constant resolution of that godly old woman Apollonia, that she chose rather to haue her teeth dashed out of her head willingly, and to be burnt to ashes, then to worship any other god, besides the true and euermoring God.

Apollonia.

Yea, this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink backe from the word of Life. Peter was beheaded for the Gospels defence: Iames throwne downe from an high Pinnacle, and his head cleft asunder: yea, almost all the Apostles were put to grieuous deaths, some were Rened, some hanged, some put to one death, some to another.

Peter.

Iames.

Old Simeon that was Cousinger-mane to Christ, sonne to Cleophas, and

Simeon.

Cyprian.

and Mary, Bishop of Ierusalem, after James was nailed to the Crosse, being 87 scoze yeres old and moze. S. Cyprian beheaded at Sextri nigh the Citie Carthage.

Polycarpe.

Polycarpe Bishop of Smyrna, Disciple to Iohn, was most pittifully tortured to death by fire: yea, for the space of 300 yeres after Chyist, and moze, the Lord sent persecution ordinarily to his Church.

Willingly did these Saints suffer, and joyfully did vndergoe all these afflictions for the Kingdome of Heauen sake.

August.

Hic ure, hic seca, ut in aeternum parcas, Domine, saith Saint Augustine. Here burne me (Lord) here slay me, to spare me hereafter: Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.

Jerome.

Vtinam (saith S. Ierome) *Job Domini mei nomen, atq; iustitiam, cuncta Gentiliū turba me persequatur & tribulet: utinam in opprobrium meum solidum hic mundus exurgat tantum ut ego mercedem Iesu consequar; id est, I would ro*

GOD

GOD that the whole Nation of the Gentiles, Pagans and Infidels would, for the name of my God, and for the glory of his Gospell, persecute me and trouble me: I would to God this mad and foolish world would rise vpa-
gainst me for the profession of Gods blessed truth: onely, that I may ob-
taine CHRIST IESVS for my re-
ward.

Ammonation, Mercuria, Dionysia,
with diuers other godly women, wold
run to the fire with their childzen, as
to a ioyfull feast or banquet, thinking
no greater glozy on earth, then to
suffer for the Gospell of Christ.

*Ammon-
ation.*

And thus should euery man and
woman (as they tender the welfare
of their deare soules) resolute to suf-
fer willingly, and beare patiently,
whatsoever calamity may befall them
in this heauenly Race: considering
the torments of Hell, which by resolu-
ting they shall vndergoe; considering
the ioyes of heauen, which they shall
haue by patience: and considering
what others haue done befoze them,
as

as the Partyes, and what Christ hath suffered for them, that so with perseverance, holding out to the end, they may obtaine everlasting blisse.

The Merchant toli thorow fire and water, suffering no repulse, that he may haue his Pinnace fraught with plenty of pure gold at the Indian Pinnen, according to that of the Poet:

Poet.

(do:)
Impiger extremos currit mercator ad la-
Per mare pauperiem fugiens, per saxa, per

(ignes:)
Id est, The painfull Merchant aduentu-
reth to the forrain *Indies* beyond the Seas, through fire & water, fearing nothing, that he may eschew poverie and obtaine much treasure.

Even so, he that will haue the Pinnace both of Soule & body fraught with the siluer of all earthly prosperitie, and with the gold of all celestiall felicitie, must runne the race that is set before him, with patience, leaping over the wall of all obnoxious afflictions, persevering till he commeth at the

the happy haue of Heauen: that then
he (being more then Conquerour in
CHRIST IESVS) may triumph ouer
Death, Hell, and Damnation, saying
with the Prophet: *Ero mors tua, O
mors: id est*, O death, I will be thy
death; O graue, I will be thy destru-
tion: and with valiant Paul; Death,
where is thy sting? Hell, where is thy
victory? Of necessity afflictions must
meet with vs that run in the high-
way to heauen: yea, no man liuing
can be freed from them. All that will
liue godly in Christ Iesus, shall suffer
persecution: we must, through many
afflictions enter into the Kingdome of
God.

Whom the Lord loueth, he chaste-
neth, and he scourgeth euerie sonne
whom he receiuet; we are bastards
and not sonnes, if we be free from af-
flictions.

Ego quos amo, arguo, & castigo: id est,
As many as I loue, I rebuke and cha-
stise.

Qui diligitur, corripitur: id est, He
that is loued, is reprov'd.

The

Hos. 13. 14.

1 Cor. 15.

2 Tim 3. 12

Act. 14. 22.

He. 12. 6, 7.

Apoc. 3. 10

The Oren that are appointed for the slaughter, are let run in fat pastures; but those that are not appointed for so terrible an end, are daily wrought and subiect to much travail.

The barren tree is not beaten: but the tree that is planted by the Rivers side, & bringeth forth his fruit in due season, is sorely shaken, and rarely beaten.

1 King. 7.

The stones that were for Salomons Temple, were squared and hewed before they were layd in the building.

1 Pet. 2. 5.

So every Christian (who is lively stone in this spirituall building, as saith S. Peter) must be hewed with the axe of affliction, and squared with the saw of correction, before he can be received into the triumphant Church, whereof Christ Jesus is the head corner-stone.

Gregory.

Idco Dominus quibusdam hic parit non feriendo, ut in aeternum feriat: idco hic ferit non parcendo, ut in aeternum parcat: id est, The Lord spareth some for a time, that he may punish them for ever

uer

uer: and he chaſtneſh ſome for a time,
that he may ſpare them for euer Diues
that was ſpared on earth, was tor-
mented in hell: and Lazarus that was
corrected on earth, was ſpared in hea-
uen.

Luke 16.

*For Qui vult cum Chriſto conregna-
re in regno celorum: id eſt, Hee that
will raigne with Chriſt in the King-
dome of Heauen, muſt cum Chriſto
compaſi in valle lachrymarum: id eſt, muſt
ſuffer with Chriſt in the vale of teares:
qui vult conſequi, muſt ſequi: id eſt, he
that will obtaine Chriſt, muſt follow
Chriſt: and he that will follow Chriſt,
muſt take vp his Crolle and follow
him.*

Chriſt ſuffered before he entred into
glory: ſo muſt every Chriſtian firſt
ſuffer, beſore he can be glorified: The
ſeruant muſt not be aboue his Maſter.
*Si ergo compatimur, coregnabimus: id
eſt, If wee ſuffer with him, wee ſhall
raigne with him.*

Luk. 24. 2.

Ioh. 15. 10.

2 Tim. 2. 12

(ra:

Dulcia non meruit, qui non guſtauit ama-

Poet.

N

Id

Iouinian.

Idest, He deserueth not to taste of the sweet, that will not taste of the sowre.

Iouinian, a King, hauing two sorts of wine in his Palace, the one sweet wine, and the other sowre; decreed that whosoever would taste of the sowre: So whosoever will taste of the sweet wine, should first taste of the sweet ioyes, that run throught the celestiall Paradise, must first with Christ, sup of the cuppe of salt teares of affliction.

Psal. 34.

So maruell, therefore, if the Prophet in generall saith, that many are the troubles of the Righteous. So maruell if hee compareth afflictions to waues of the Sea: for as one wave dasheth euer the necke of another; so one affliction continually followeth another. For God is not like a wasp, that having stung once can sting no more: but there is a plurality of crosses with God, hee can sting againe, and againe. As one sorrowfull messenger came to Iob after another; euen so one affliction visiteth the Christian after another: as the Wiper leapt

leapt vpon P A V L, and leapt off againe ; euen so afflictions leape vpon Gods seruants, and leape off againe.

Acts 27.

Those therefore that runne in the Race of Godlinesse, must not thinke this strange, neither must they thinke themselves free from all afflictions : for they are hedged in on euery side with sundry kinds of troubles, and haue three deadly enemies continually warring against them.

Whereupon Iob calleth the life of man, a war-fare vpon earth, and that twofoldly : for wee fight against three mighty enemies, the Deuill, the World, and the Flesh, The first enemy that withstandeth vs in the way to heauen, is the Deuill, who in respect of his cruelty and might, is compared to a roaring Lyon : The deuill like a roaring Lion, goeth vp and downe, seeking whom hee may deuoure. The second enemy is the World, which is as subtil, as the deuill is powerful, for by the profits and pleasures therein, it draweth many to

1 Pet. 5.

the service of Satan. The third enemy, which is the Flesh, is no whit inferior to either of them. For Caesar being asked, what was the greatest thing in the world to overcome, said; *Seipsum vincere*, to overcome mans owne selfe, and his untamed affections. It doth alway rebell against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leviathan.

Gen. 3. 15.

The Prophecie must be fulfilled: I will put enmity betweene thee and the woman, betweene thy seed and her seed: Therefore, the Church of God, in this respect is called *Ecclesia militans*, a warring Church, a Church that fighteth manfully vnder the banner of Christ against the aduersaries a-boue-said.

So marvell therefore (our life being a warfare) if this world be called, *Vallis lachrymarum*, a vale of teares: for afflictions are so common, that we haue alwayes cause to shed forth whole Oceans of teares with the Prophet DAVID, who (although he

were

were a man according to Gods owne heart) was a Pellicane in the wilderness of this world, whose nature is alwayes to haue teares trickling downe her Bill : his teares were his meat and drinke : He warmed his bed with salt teares, and washed his couch with continuall weeping.

Psal. 6.

This is the state and condition of all Gods children in this life, that will run the Race of Christiankie : so that we may conclude with I O B, and say : Man that is borne of a woman, is of short continuance, and is full of trouble.

1 Pet. 5. 9.

Iob. 14. 1.

Seeing then that we are borne to trauell, as the bird to flying, let vs arme our selues with patience: let vs possesse our soules with patience, and let vs run the race that is set before vs with patience : knowing, that *Non sunt condigna passionēs*, &c. that the passions that we can suffer in this world are not worthy of the ioyes in the world to come.

And seeing we are withstood in
N 3 this

Ephes. 6.

this way by thre mighty enemies, let vs, like wise Souldiers, Put on the whole Armour of God; the helmet of hope, the brest-plate of righteousness, the shield of faith, the girdle of sincerity, the shooes of peace, and let vs alwaies have ready drawne the Sword of the Spirit, which is the word of God, which is able to quench all the fierie darts of Satan, and slay the Dragon in the deepe.

Moreouer, let euery Christian (that runneth in the Race of Godlinesse) know, that as afflictions are by no meanes to be auoided, so are they necessary for the good of Gods childe. All things worke for the best to them that loue God. And, It is good for me (saith the Prophet) that I haue beene in trouble, for thereby haue I learned thy Law. For affliction to the Godly, *Medicina est, non pœna; castigatio, non damnatio: id est, is a curing medicine, not a destroying punishment: a profitable chastisement, not a deuouring condemnation.*

For diuers causes therefore doth the

Rom. 8. 18.
Psal. 119.
71.

the Lord suffer his deare childzen to be afflicted.

First, to weane and winne them from the loue of this wicked world: for in prosperity we are ready to be forgetfull of God, and of our selues also: we are ready with the deafe Adder, to stop our eares at the voice of the Charnier, charme he neuer so wisely: the weed is ready to overgrow the cozne, and the flesh ready to domineere ouer the Spirit: But by afflictions we are brought to hate that, which befoze we loued, and to embrace that, which befoze we loathed. Well therefore saith Gregory: *Aurum cordis tribulatio aperit, quam sapientia prosperitas huius mundi claudit: id est, Tribulation doth open the care of the heart, which worldly prosperity doth many times shur.*

Gregory.

As Antiochus in his prosperitie thought himsele equall with God, yea aboue God, but hauing a fall out of his Chariot, and being in aduersitie, he sung a new song saying: *Inustum est, hominem mortalem subditum esse*

2 Mac. 9.

Deo: Id est, O! it is meet and requisite for mortall man to be subiect to the immortall God. So Alexander being hurt with an arrow, sayd:

*Homines dicunt me esse filium Iouis.
sed sagitta hac probat me esse mortalem:
Id est,*

Men say that I am the son of *Iupiter*, but this arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly banter'd himselfe against the Lord of Hosts in his prosperitie: But when the Lord tooke him to taske, metamorphosing this proud king into a base beast, then could he say: That the Lord was able to abate all those that walke in pride.

Dan. 4 34.

Thus therefore doth the Lord chasten vs in this world, that we may neither be intangled with the loue of this world, Nor be condemned with this world.

1 Cor. 11.
32.

For as the Nurse to weane her child from thirsting after her milke, doth annoint her teat with Aloes, or som such bitter thing, even so our heavenly

uenity

uenly Father, to weane vs from the pleasure of this wicked world, both send vs many sharp afflictions in this world.

Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisdom.

As the rod of Moses striking the stony Rockes, caused whole rivers of water to flow there-from: So the Lord striking vpon our stony hearts with the rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed.

Adversa corporis, anime remedia sunt: eritudo carnem vulnerat, sed mentem curat: id est, The affliction of the body is wholesome Physicke for the soule: it killeth the flesh, but cureth the Spirit: it woundeth the outward man, but re- neweth the inward: Cum infirmus, tunc fortior sum: i. when I am weake, then I am strong.

Afflictions therefore may be fitly compa-

2

Psal. 119.

67.

Prou. 29.

Deut. 8.

Isa.

2 Cor. 12.

10.

compared to a Gold-Smiths Forge, which tryeth the pure Gold, from the impure dross.

It is like a purgation, which expelleth corrupt humors from the Body.

It is like a Shepherds crooke, whereby the Lord doth bring againe his wandring Sheepe to the fold.

It is called of the Prophet, *Virga vigilans*, i. a watchfull rod, a rod that keepeth men in continuall watchfulness.

The prodigall child, that wandred farre in the by-ways of sinne, by this shep-crooke was brought back againe to his fathers house: So the Lord by this meanes doth bring home many that have erred from the way of truth, and wearied themselves in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloved childe, but will immediately wash the same away: So our heavenly father cannot endure the blemish of sin upon the face of his deare children, but he will wash it presently away with the water of affliction: If

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Jerem. 1.

Luke 15.

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thou sinnest to day, hee afflicteth to morrow.

Thirdly, the Lord suffereth vs to be afflicted, that wee may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala que nos hic premunt, citius ad Deum ire compellunt*: i. Aduersity that oppresseth vs here in this world, doth make vs swiftly and speedily run to the Lord.

Lord in their streights they sought thee. Susanna being ready to be put to death, cryed out to the Lord. The Prophet Ionas being in the Whales belly, powred out his prayers to the Lord. David in many of his Psalmes, being in trouble, called vpon the name of the Lord; especially in the 130. Ps. *De profundis clamani ad te Domine, Domine, exaudi vocem meam: id est*, Out of the deepe haue I cryed vnto thee, O Lord: Lord, heare my voice, &c.

So the prodigall childe being in a streight, sought to his father, desiring him to make him but as one of his hired seruants.

Gregory.

Esay 26. 16.

Dan. 13. 4.

Ionas 2. 1.

Psal. 130.

1, 2.

Luk. 15. 19.

So the Disciples, when the ship was ready to suffer naufrage, by reason of the tempest, awaked their Master saying: Lord, saue vs, we perish.

Mat. 14 30

So Peter being ready to sinke, cryed out to Christ, saying: Master, saue me. Therefore that men may be compelled to seeke the Lord, he sendeth afflictions vpon them, according to that of good S. Augustine: *A Deo premunitur infirmitas, ut pressi, clamant: clamantes, exaudiantur: exauditi, glorificent eum: id est,* Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, he may heare them; and hearing them, he may deliver them; and deliuering them, may be glorified of them.

Augustine.

Fourthly, the Lord doth suffer vs to be afflicted, thereby to try vs, whether we will depart from him in time of trouble yea or no.

And thus was IOB tryed of the Lord: For though the Lord had permitted Satan to tempt him, his enemies to endoe him, his children (by suddend death) to be taken from him,

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him, his body to be afflicted from top to toe with biles, botches, and sores, having no sound part throughout: his wife to be an occasion of offence unto him, who in these his distresses should have bene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea, he was so farre from mistrusting in God, as he said, Though the Lord killed him, yet would he put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heavenly manner: The Lord giueth, and the Lord taketh away; blessed be the name of the Lord.

Iob 1,

Thus were the Apostles and the holy Martyrs tryed, who were so far from recantation, as they willingly chose to lose their lives in tribulation. And thus were the three Children tryed in the furnace.

By affliction are the children of the Lord, and the sonnes of Belial discerned: Euen as crased vessels will breake in

Eccles. 17.

Luk 8. 15.

in peeces when they come to the fire, and the sound only hold out : So the wicked (like counterfairs) will be to say themselves, when they come to the fagot, and the godly onely stand to it ; as we reade in the Gospell of S. Luke : They depart from him in the time of tribulation.

Many will (with Peter) bow to follow CHRIST IESVS, and to stick close to him : but when they come to Pilars Hall, a filly Maid will make them forswear him.

The Lord therefore afflicteth us, to try our Faith, our Patience, our Hope, and other vertues.

Faith.

Faith is exercised in affliction, by considering the causes of Gods promise, and by beleauing most assuredly his promises concerning our liberation.

Hope.

Hope is exercised in affliction, by assuring our selues of the reward promised to all those that suffer patiently.

Loue.

Loue is exercised in affliction, by considering the loue of Christ in suffering

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suffering for vs: and thereby we are pro-
uoked to suffer for him againe.

Obedience is exercised in affliction,
by conforming our wills to the will of
Christ, saying with Christ, Not as we
will, but as thou wilt, O Lord God of
Hosts.

Obedience.

Patience is exercised in affliction,
by suffering quietly, willingly and
cheerfully, and by welcomming them
sent of God for our good.

Patience.

Humilitie is exercised in affliction,
by abasing our selues in the sight of
God, acknowledging that they are
but as flea-bitings, in respect of the
torments of hell, which by our lewd
lives for enermore we haue deserved.

Humility.

Fifthly, the Lord suffereth vs to
be afflicted in this world, that the
greatnesse of his power, and the infi-
niteneesse of his mercy might be shew-
n in the deliuerie of vs.

We read in the Gospell of Iohn,
that the Apostles hauing asked our
Saviour the reason why the man
was borne blind, he answereth them;
Not for his Fathers, nor for his owne
sin,

Ioh 9. 2, 3.

lin, but that the workes of God should be shewne on him: From which we may truly gather thus much, namely, that the man was bozne blinde, especially to this end, that our Saviour might haue occasion to shew the greatnesse of his power in curing him.

Ioh. 9.

Again in the same Gospell, we read that Lazarus died to this end, that God might be glorified in raising him from death. The wonderfull power of the Lord was shewed in the deliuey of the three children from fire, by his Angell: of Ionas from drowning, by the Whale: of Susanna from death, by Daniel: of Daniel from the Lions, by his owne immediate power: of Elisha, from starving, by the Ravens: And our gracious & merceraigne Lord, Ieing Iames, from the sword in Scotland, and from the Powder-treason in England, by his extraordinary favour, and wonderfull loue, which he had to this his gracious servant: which the Lord in mercie bought safe vnto him, and his Royall

Progeny

Progeny for evermore.

Thus the Lord bringeth men into deepe afflictions, that his power might be shewne in bringing them out againe: *Dominus deducit ad inferos, & reducit: id est,* The Lord bringeth to hell, and bringeth backe againe: to great afflictions, and out of them againe: *Vna eademque manus, vulnus, apergit, & sanat:* The same hand that woundeth, the same hand cureth: *Vulnerat, & medetur, percutit, & sanum reddit: id est,* He maketh the wound, and binderh it vp: he smiteth, and his hand maketh whole. So that howsoever many are the troubles of the righteous in their iourney to heauen, yet the Lord powerfully in his good time deliuereth them out of all, if hee seeth it best for their good: otherwise suffering for the testimony of the truth, and glory of his name, they shall change this life for a better.

1 Sam. 2.6.

Poet.

Iob. 3. 18.

Thus haue I somewhat largely spoken of Afflictions, both in regard of their necessity, as they cannot be shifed of any that run in the way of

Godlinesse, as also in regard of their conueniency, being more helpe than hinderance in this spirituall iourney, that so we may make good use of them when it shall please the Lord to send them.

And thus much shall suffice for this third point: namely, for perseverance in this course of Godlinesse, beseeching the Lord of his goodnesse to giue vs grace, that we may not shrink back for feare of afflictions, but wade through with patience, holding out in this Race, to the end of our Race.

Text.

So run, that ye may obaine.

The third thing in order to be spoken of, is *Premium promissum*: id est, the promised reward: But before I enter into the handling thereof, one thing necessarily must be obserued, and that worthy of annotation.

The Apostle saith not here: Seeme so to runne, that ye may obaine: or, make an outward shew of running: But, So run, that ye may obaine.

In which speech, he excludeth all

hypoc.

hypocritte, and banisheth all counter-
feit godlinesse from this Christian
Race : for in this visible Church
there are many that outwardly pro-
fesse CHRIST, but inwardly serue
Belial : Christians in name, but Re-
probates in deed : Saints in shew,
but devils in conuersation.

Many Hypocrites there are, like
painted Sepulchres, dissembling
Pharises, faire without, but foule
within : Lambes in apparition, but
Wolues in condition : *Ones habitu,*
(as saith S. Bernard) *Vulpes astu,* &
crudelitate lupi : id est, Sheepe in shew,
Foxes in deed, and Wolues in crue-
lie.

Bernard.

*Pelle sub agnina latitat mens sapi-
entia* (pina :

Poet.

Id est, They haue lambs skinnies, but
Wo'ues hearts. *Pea,* howsoeuer they
seeme to be members of Christs bo-
dy, courteous and kinde to the flock of
Iesus, zealous leuers, and earnest em-
bracers of the sincere milke of the
Word, running in y path of true god-
linesse:

Mat. 3.7.

lineſſe : yet neuertheleſſe, they are a generation of Vipers, of whom the Eua-
 ngeliſt ſpeaketh, ready to ſucke out
 the very heart bloud of the Saints of
 God, and rend them in peeces like ra-
 uening Wolves : they haue *Mel in*
ore, ſeln corde : id eſt, Hony in their
 mouthes, but gall in their hearts ; ſu-
 gred words to intrap, but poiſoned
 hearts to torment : carrying them-
 ſelues like Iudas, who ſaluted his
 Maſter with a kiſſe, hauing the poi-
 ſon of Aſps lying vnder his lips : For

Poet.

Quando bonum ore furis, mala corda ta-

(men meditari,

Oſcula qua Domino Iudas dedit hac mihi

(Iudas :

Id eſt, When men ſpeake well, and
thinke ill, their kindneſſe is treaſon, as
was the kiſſe of Iudas. And for all o-
ther enmities in the world, this is the
*greateſt, as ſaith Caſiodorus, *Graviſ-**
ſimum inimicitia eſt genus, corde aduer-
sarios, & lingua ſimulare deuotos : id eſt,
This is a moſt precious kinde of enmi-
tie, when men pretend much loue in
congue,

Caſſiod. in
ſal.

tongue, and beare much more malice in heart.

These cursed Hypocrites, these dissembling Hel-hounds, and these venomous Tilters, are the very pictures of the Deuill, and lively representations of the old Serpent: for as the Deuill lyeth, coggeth, counterfeiteth and dissembleth; so doe these.

The subtil Serpent pretended great kindnesse to our first Parents, counselling them to eat of the forbidden fruit, that so they might see, and be as gods; but he intended their euermore destruction: so these crafty fowles seeme to be charitable Christians, and to giue good counsel wheresoever they become: but yet they denour Widowes houses, and that vnder colour of long prayers.

The subtil Serpent seemeth to be an Angell of light, but yet he is a deuill of darknesse, fettered with the chaines of euermore darknesse. So these Apes of the Deuill, doe beare an outward shew of holinesse and puri-

Mat. 23. 14

Apoc. 20.

2 Pet. 2. 17.

Hag'ot in
Sap.

Esay 29. 13.

tie : yet they are Wells without water, and clouds carryed about with every tempest, to whom the black darknesse is reserved for euer.

These Hypocriticall mocke-gods may fitly be compared to Idols : For as an Idoll hath an outward shape of a liuing man, but yet hath no life at all within : So Hypocrites seeme to liue by the life of grace : yet are they dead in sinne, and rotted in corruption. They are new vpstart Gyants, hauing two faces vnder one hood : they come neere vnto God with their mouthes, and honour the Lord with their lips, but their hearts are farre removed from him. *Deum laudant in tympano, sed non in choro* : i. They prayse the Lord in the Tabor, but not in the dance : they serue God in shew, but not in truth: they beare (with the Fig tree) great store of leaues, but no fruit at all.

But alas, alas, these Hypocrites (that thus deceiue themselves, hauing their reward on earth, which they, through vaine glozy, greedily looke for

at

at the hands of men) shall neuer ob-
taine a Crowne of righteousness, be-
ing altogether vnrighteous, but they
shall haue their portion with Hypo-
crites, where shall be weeping, way-
ling, and gnashing of teerh. For the
Lord abhorreth all hollow hearts, and
double tongues, all outward Oblati-
ons and burnt Sacrifices, al outward
shew and hypocriticall worship: he is
a Spirit; and he will spue all such out
of his mouth, as worship him not in
Spirit and Truth. *Simulata sancti-
tas, duplex iniquitas, i.* Counterfeit god-
linesse is so farre from holinesse, as it is
double vngodlinesse. I say therefore
vnto thee with Saint Chrysostome:
Aut esto quod appares, aut appare quodes;
id est, Either be as thou seemest, or seem
as thou arr.

Mat. 23. 54

Chrysost.

It is not seeming, but being that
shall goe for pay: *Non auditores, sed fa-
ctores legis iustificabuntur: id est,* Not
the hearers, but the doers of the Law
shall be iustified: *Nec eandem profitem-
tes, sed eadem obediētes glorificabuntur:*
id est,

Not professors, but performers shall be glorified.

Woe therefore to all hypocriticall Mock-gods, that run not in the Race of Christianitie, as they boast themselves by profession; they shall roare at the gates of heauen, and say: Lord, Lord, haue we not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many good workes? haue we not professed thy Gospell, and borne the name of thine? But because they did not the will of our heavenly Father; our Sauiour shall send them packing to hell, with a *Nescio vos*: professing on this manner vnto them: I neuer knew you, depart from me, ye workers of iniquity. O ye viperous Serpents, O ye generation of Vipers, how shall ye escape the iudgement of hell?

Let euery Christian therefore beware of the leauen of the Pharises, which is Hypocrisie. Beware of false Prophets, which come vnto you in Sheeps cloaking, but inwardly are rauening Wolues: ye shall know them by

M. t. 7. 22,
23.
Mat. 23. 23.

Mat. 7. 16.

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by their fruits : doe men gather grapes
of thornes, or figs of thistles ?

Walke wisely towards them that are
withour, redceming the time, for the
dayes are euill.

Col. 4. 5.

That you may therefore puent
the damned traditions of this deuillish
byrd, I say vnto you, as our Saviour
said vnto his Apostles a little before
his Passion : Behold, I haue told you
before.

Mat. 24. 25

Let every Christian therefore (a-
uoiding all counterfeit and hypocriti-
cal profession) run in the Race of god-
liness, seruing the Lord with all his
heart, with all his Soule, with all his
strength, in holiness and righteous-
nesse all the dayes of his life.

Pro. 23. 26.
Augustine.

God calleth for our hearts : My
sonne, giue me thy heart : The Lord
(as saith S. Augustine) *Quia totum*
fecit, totum exigit : id est, Because he
made all, he will haue all : not a peece
of the heart, nor a roome in thy heart,
but the whole heart : for the Lord is a
iealous God : and as a iealous hus-
band cannot endure, that his wife
should

should giue her heart, or any part thereof, to any other man: so the Lord cannot abide that we should giue any part of our heart from him: He calleth not for a stony heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST IESVS, bathed in the blood of the Lambe, and thoroughly clesed by the fire of the Spirit: not an old heart neither a corrupted heart, but a new heart, and a new Spirit, for which Prophet David begged: Create a new heart, O God, and renew the Spirit within me.

PSAL. 51. 10

Let vs therefore (I beseech you) brethren, by the mercies of God) present our bodies a living Sacrifice, holy, acceptable vnto God, which is our reasonable seruing of God: and let vs not fashion our selues like to this world: but let vs be changed by the renewing of our minde.

ROM. 12.
1, 2.

In stead of dead beasts, let vs giue by our bodies, which are lively sacrifices: And in stead of the blood of beasts, which was but a shadow, and plea-

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pleased not God of it selfe, let vs giue
by the acceptable sacrifice of the spi-
rituall Man, framed by faith, to God
line life of life; Let vs sanctifie the Lord
in our hearts, who dayly calleth for
our hearts: let vs say with David:
My Soule, praise thou the Lord, and al
that is within me, praise his holy
name: Let vs praise him in his San-
ctuary, and in the firmament of his
heavens, let vs praise him in his migh-
ty power, according to his excellent
works: let vs praise him in the
firmament, vpon the Viol
and let euery thing that
breatheth praise the Lord: And that
in heart, and in tongue; but
in truth: not in outward
profession only, but in our
thoughts, and holy conuersations:
that so running in the Race of Godli-
nesse to the end of our lines, we may
be blessed for ever: and glorifying the
Lord God by our holy conuersations
in this world, we may be eternally
glorified of the Lord our God in the
world to come.

1Pet. 3. 23.

Psal. 103. 1.

So

should giue her heart, or any part thereof, to any other man: so the Lord cannot abide that we should giue any part of our heart from him: He calleth not for a stony heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST IESVS, bathed in the blood of the Lambe, and thoroughly clenſed by the fire of the Spirit: not an old heart, neither a corrupted heart, but a new heart, and a new Spirit, for which the Prophet David begged: Create in me a new heart, O God, and renew a right Spirit within me.

Psal. 51. 10

Let vs therefore, (I beseech you brethren, by the mercies of God) giue vp our bodies a liuing Sacrifice, holy and acceptable vnto God, which is our reasonable seruing of God: and let vs not fashion our selues like to this world: but let vs be changed by the renewing of our minde.

Rom. 12.
1, 2.

In stead of dead beasts, let vs giue by our bodies, which are lively Sacrifices: And in stead of the blood of beasts, which was but a shadow, and
plea-

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rituall Man, framed by faith, to Gods
line of life; Let vs sanctifie the Lord
in our hearts, who dayly calleth for
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My Soule, praise thou the Lord, and al
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ctuarie, and in the firmament of his
power: let vs praise him in his migh-
tie acts, and according to his excellent
greatnesse: let vs praise him in the
sound of a Trumpet, vpon the Viol
and Harpe: yea let every thing that
hath breath praise the Lord: And that
not onely in word, and in tongue; but
in deed, and in truth: not in outward
shew and profession only, but in our
pure liues, and holy conuersations:
that so running in the Race of Godli-
nesse to the end of our liues, we may
be blessed for ever: and glorifying the
Lord God by our holy conuersations
in this world, we may be eternally
glorified of the Lord our God in the
world to come.

1Pet. 3.23.

Psal. 103.1.

So

Text.

3

So run charye may obtaine.

The last thing to be obserued in this heavenly Race, is, *Premium promissum*, The promised reward, to all those that run lawfully: so great a reward it is, as should stirre vp every Christian to run in the Race of Gods nesse.

If the King of his Princely bounty would offer 100000. pounds to him that should first come at a miles end: would not thousands hazard their liues and aduenture a surfet willingly, that they may obtaine the same? but the Lord hath offered vs a Kingdome: Yea, it is the pleasure of our heavenly Father to giue vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the blood of the immaculate Lamb: And shall not wee labour and straine our selues with might and main, to run the race that is appointed for vs? How will men toile and melle for a little trash? How will men vse all their wits, and bend all their studies to be worldly rich? A-

Luke 12.
Heb. 13. 14
1 Pet. 1. 18.

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las, these are dung in respect of this reward: Shall we not therefore much more laboꝝ foꝝ the meat that shall neuer perishe, & foꝝ this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted ont vnto vs in the holy Scriptures, by the diuersity and greatnesse of the names thereof.

Foꝝ first it is called by the name of *Regnum caelorum*: i. The Kingdome of Heauen: foꝝ there they enioy great liberty, honoꝝ, power, pleasure, gloꝝy, and all good things whatsoeuer.

Secondly, it is called by the name of *Regnum Dei & Christi*: id est, The Kingdome of God and of Christ: because that Iesus Christ (having overcome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) doth rule there, and gonerne his Church triumphant with heauenly peace, and euerlasting tranquillity.

Thirdly, it is called by the name of *Paradisus*, id est, Paradise, in respect of the abundant plenty of all good
and

1

2
Ephes. 5. 21

3
Luke 23.

and pleasant things, which the Saints can either wish or possibly desire.

4
2 Cor. 12.

Fourthly, it is called by the name of *Cælum tertium*: id est, the third heaven: which is called *Cælum Empyræum*, *igneum*: not in respect of fire, but in respect of the glorious light that shineth therein; For it is *Simul* altissimum, *quantitate maximum*, *natura purissimum*, *duce plenissimum*, *capacitate amplissimum*: id est, High in situation, great in quantity, pure in nature, full of light, and exceeding large: Able to receive ten thousand times more persons, then there are drops of water in the sea, or sand lying by the shore.

5
Apo. 21. 10.

Fifthly, it is called by the name of *Sancta Civitas*, an holy City, built with most precious pearles: because the company that dwell therein are holy and pure, shining in holiness, and glittering in purity, as the pearls of the burnish Sun.

6

Sixthly, it is called by the name of *Summa beatitudo*, inestimable blessedness: Because the Saints enjoy the full

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full presence of the blessed Trinity,
wherein true blisse consisteth.

Seuenthly, it is called by the name
of *Vita aeterna*, Life everlasting: because
there shall be no more death nor la-
mentation, no more crying nor sor-
row, but the Saints shall enjoy these
blessed ioyes, so long as God shall be
God, which is for everlasting. This
is the reward promised to all those
that will runne in the Race of Godli-
nesse, holding out to the end. A large
reward, and no man knoweth it, but
he that enjoyeth it: *Adco magnae est,*
quod nequit numerari; adeo pretiosa, quod
nequit comparari; adeo diuturna, quod
nequit terminari: id est, So great is this
reward, as it cannot be numbred: so
precious, as it cannot be valued; so la-
sting, as it is everlasting: it is great
without quantity; sweet without qua-
lity; infinite without number; everla-
sting without end.

So great is this reward, as neither
eye hath seene, nor care hath heard of
the like, neither can it be expressed of
the heart of man. *Quod preparauit*
(saith

7

1 Cor. 2.

Augustine.

(saith S. Augustine) *Diligentibus se Deum fide non capitur, spe non attingitur, charitate non comprehenditur, desideria & vota transgreditur, adquiri potest, estimari non potest : id est, That which the Lord hath prepared for those that loue and feare his Name, is not fully attained to by faith; neither fully retained by hope, neither fully contained by charity ; it farre surpasseth the desires of men and Angels : It may in some measure be obtained, but valued it can neuer be.* Deus (saith S. Bernard) *est mel in ore, melos in aure, & in bilis in corde. i. God is hony in the mouth, melody in the eare, & ioy in the heart. Ibi nihil in- tus fastidiatur, nihil foris quod appetatur; ibi rex veritas, lex charitas, possessio eternitas: id est, In heauen there is nothing that may seeme fulsome or loathsome ; out of Heauen there is nothing that may bee wished or desired (for then were there no perfection in heauen ; for, *Perfectum est, cui nihil addi potest: i. There is perfection, where can bee no addition:)* there the King is Verity, the law Charity, and possession Eternitie.*

Bernard.

Saint

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S. Augustine speaking of the ioyes of heauen, saith thus: *Ibi letitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris: ibi inuentum semper vigescit, & nunquam senescit: ibi dolor nunquam sentitur, nec gemitus unquam auditur: ibi tristitia nunquam videtur, sed eternum gaudium possidetur: id est,* There is mirth without mone; place without paine, life without labor, light without darkness: there youth alwaies flourisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow scene, but possession of euermlasting ioyes.

Augustine.

Ibi est summa, & certa tranquillitas, tranquilla felicitas, felix eternitas, eterna beatitudo, & beata Trinitas: id est, There is great tranquillity, tranquil felicity, happy eternity, euermlasting blessednesse, and the blessed Trinity. *O gaudium, super gaudium, vincens omne gaudium, extra quod non est gaudium: quando intrabo in te, ut Deum meum videam, qui habitat in te? id est,* O ioy aboue all ioyes, far surpassing all ioyes, without which there is no ioy: When

Augustine.

Augustine.

P shall

shall I enter into thee, that I may see my God that dwelleth in thee?

Augustine.

This holy man Augustine, considering the greatnesse of the ioyes of heauen, saith on this manner: *Facilis est exponi potest quid non sit in celo, quam quid sit in celo: id est,* A man may sooner tell what is not in Heauen, then what is in Heauen: for the ioyes which are there are innumerable.

Even as a learned Geometrician, finding Hercules his foots length by on the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may ghesse at the greatnesse of the ioyes of Heauen, though farre vnequall to them.

As the Queene of Sheb, having heard the wisdom of Salomon which befoze she beleued not, said to Salomon: Loe, the one halfe was not told me: So the Saints of God inioying the unspeakable ioyes of Heauen may say: It is true which wee haue heard concerning the ioyes of Heauen, by the mouth of preaching Ministers:

but

but loe, the thousand part of them was not told vnto vs.

The greatnesse of these ioyes do appears in the entertainment of the faithfull seruant into the ioyes by our Lord Iesus, saying, Enter into thy Masters ioy : Our Sauicour saith not, Let thy Masters ioy enter into thee : but, Enter thou into it : shewing vnto vs, that the ioyes of Heauen are so many, as the thousand parts of them cannot bee contained in the soule of man.

Thus at large haue I spoken of this reward, the more to allure all men to runne in the Race of Christianity, which is the high way to this glorious reward.

Four things there are, that being well considered, are excellent motives to cause men to leaue the broad way of iniquity, and to betake themselves to runne in this Race Celestiall : The day of death : The day of doome: The ioyes of Heauen, and the torments of hell.

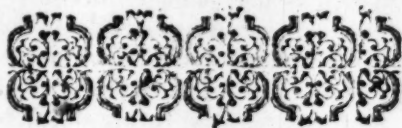
Let euery Christian therefore (as

he tendereth his everlasting saluation)
 cast his eyes vpon this reward, and
 run in the race of Godlineſſe, ſo long
 as life ſhall laſt ; that whenſoever it
 ſhall pleaſe the Lord to call him out of
 the vale of teares, hee may (hauing
 his name written in the booke of life)
 be welcomed into his Maſters ioy,
 with this bleſſed harneſſ ſong : Come
 thou bleſſed of my Father, inherite the
 Kingdome prepared for thee, from
 the beginning of the world : To the
 which thrice-bleſſed Kingdome, hee
 bring vs that hath ſo dearly bought
 vs, ſuen IESVS CHRIST the righ-
 teous, who hath taken away the ſins
 of the world : To whom with God the
 Father, and God the holy Ghoſt, three
 Perſons, but one eternall and enerli-
 uing God, we aſcribe both now and
 euer (as is moſt due) all power,
 glory, dominion and
 thankſgining.

Amen.

George Jel.

A



A MORNING PRAYER.

O Most glorious God, the Father of our Lord Iesus Christ, and in him our Father, the Fountain of al our wel-fare, and the giuer of al! grace: we thy poore childzen (according to our bounden dutie) are at this present assembled together before thee in Prayer, to offer vponen from the ground of our hearts, the Morning Sacrifice of Thankesgiuing, for all thy louing mercies, and tender kindneses whatsoever, bestowed vpon vs. We highly blesse thy maiesty for eleding vs in thy Christ to life eternall, before al worlds, for creating vs after thine owne most glorious Image in purity

A Morning Prayer.

and perfection of holinesse, for iustifying vs by the perfect obedience of thy Sonne, for sanctifying vs by thy holy Spirit ; and for the hope that thou hast given vs of our future glorification with thee hereafter in Heauen. We also returne vnto thee al due and possible praise, for preserving of vs hitherto of thine especiall goodnesse and mercy ; supplying abundantly all our necessities both in soule and in body : and at this present we heartily magnifie thy name for thy watchfull providence ouer vs this night, and for thy blessing vpon vs and ours, keeping vs from diuers dangers, that might iustly for our sinnes haue come vpon vs, both spirituall and corporall. O what shall we render vnto thee for all these thy mercies done vnto vs : what are we, that thou shouldest thus respect vs : or what are our deservings, that thou shouldest thus esteeme vs : To vs (O Lord) to vs most miserable sinners, there nothing belongeth but shame and confusion. If thou (Lord) markest strictly what
is

A Morning Prayer.

is done amisse, who is able to abide it? **O** how farre doth thy mercy exceed thy iustice? **O** the deepenesse of thy fauours towards vs! So vnsearchable are they, as no man can expresse them, so vnutterable, as no man can declare them.

And (most mercifull Father) we humbly intreat, for thy Christs sake, the continuance of these mercies towards vs: blesse vs this day and euer with thy heavenly protection and benediction, guide vs by thine owne Spirit into all godlinesse, that we may profitably & conscionably walke before thee in our vocations, both generall and particular : blesse vs in the house, and blesse vs in the field, blesse vs in the basket, and blesse vs in the store, blesse vs in our out goings, and in our comings in, compasse vs on enery side with thy mercies, guard thine Angels round about vs, keepe vs from the euill of this world, and euery worke of darknesse ; and sanctifie both our soules and bodies with thy feare to thy seruice, that as here-

A Morning Prayer.

tofore we haue serued the Deuill and the World by prophanenesse, so euer hereafter (reaching the time) we may apply our selues vnto holinesse.

To which and we most earnestly crave (O heauenly Father) the presence of thy Spirit alwayes to direct vs, the powerfull preaching of thy Gospell alwayes to instruct vs, the holy vic of thy Sacraments alway to confirme vs, that (all heresie and ungodlinesse removed farre from vs) by these meanes sanctified vnto vs, we may glorifie thy holy Name, by our holy conuersations in this life, and be glorified of thee everlastingly in the life to come.

And because (by reason of our sins) in stead of thy mercies we haue deserued thy furious indignation against vs: we therefore seriously begge at the Throne of thy mercy, in the meritorious mediation of Iesus Christ, that thou wouldest remove farre from vs and our land, all thy fearefull and heauy iudgements whatsoener: as famine, pestilence, sword and the like ;
and

A Morning Prayer.

and giue vs all grace from the King
to the beast, that we may be truly
humbled for all our iniquities : that
we repenting vs of our euill, which
is sinne, thou maist be pleased to re-
pent thou of thy euill, which is punish-
ment for sinne.

Hear vs (O blessed Lord God) in
these our Petitions, pardoning our
sinnés and granting to vs all our re-
quests, with all other thy graces that
we stand in need of, that may make
for thy glory, and the saving of our
poore soules, at the dismall day of
Judgment, and that for Christ Je-
sus his sake: To whom with thee and
thy blessed Spirit, thy glorious per-
sons, but one immortall God, we de-
sire to returne all possible praise, pow-
er, Dominion, and thanksgiv-
ing this morning, and
euerlasting. A-
men.

An



AN EVENING PRAYER.

O Most gracious God, and in
Jesus Christ our most loving
and most mercifull Father,
the Father of all mercies, and God of
all consolations : we thy poore ser-
uants do most humbly cast downe our
selues before the thzone of thy dread-
full Maiestie, confessing and acknow-
ledging our manifold sins, from time
to time most grievously committed
against thee, in thought, word and
worke : O Lord our God, we most
needes confesse with mourning and
sorrowing hearts and spirits, that we
were al borne in sinne, al conceived in
iniquity, and that al our life hitherto
hath bene most fearfully corrupted,
and

An Evening Prayer.

and stained with all manner of sinfull transgressions, to the great dishonour of thine owne Maiestie, to the great discomfort of our owne soules, and to the everlasting confusion both of soule and body in thy iust iudgement in the world to come. **Rea (O Lord)** we cannot but confesse that (so soone as euer we came into the world) thou mightest iustly for our sinnes haue taken vs both body and soule, and giuen vs our portion in the lake that burneth with fire and brimstone : it is thy great mercy that thou hast spared vs hitherto, and not consumed vs from the face of the earth.

To thee therefore (God of endlesse compassion) we most miserable wretches make our piteous mone to thee in Christ Iesus, we come now for mercy : heare vs, heale vs, helpe vs, and haue mercy vpon vs, pardon and forgive vs all our sinnes, let shine thy fauourable countenance towards vs, and say vnto our soules that thou art our saluation.

Then

An Evening Prayer.

Thou hast promised in thy holy and heavenly word, that a broken & contrite heart thou wilt not despise. Fulfill therefore now (O Lord) this thy gracious promise to vs, that are weary and laden with the affrightments of sinne, and that offer vp our prayers with groanes that cannot be expressed.

Wash vs (O Lord) in the blood of Iesus Christ. make vs cleane within and without, by thy sanctifying and renewing grace, preserve vs both in body and soule from the guilt and punishment of all our mis-doings, assure our consciences of the same by faith, and seale vs by thy good Spirit to the day of redemption. And (heavenly Father) we humbly intreat thee to worke thy good worke in every soule of vs, to giue vs faith in thy promises, zeale to thy glory, lone to thy truth obedience to thy will, care and conscience to walke vpight before thee in all our wayes, and to offer by our soules and bodies a liuely sacrifice to the seruice of thy Maiestie
in

An Evening Prayer.

in holinesse all the dayes of our life to come.

And in these our prayers, we craue also (at thy mercifull hands) thy gracious blessings for all thy faithfull Children, and elect persons; wheresoever dispersed, & howsoever distressed vpon the face of the earth; and moze especially for these thy churches amongst vs of great Britain, France, and Ireland: replenish the Kings most excellent Maiesty with all necessary graces meet for so worthy a Personage: Sanctifie the heart of our gracious Queene: so shall thy Maiesty take pleasure in her beantie: redouble thy gracious Spirit vpon our most hopefull Prince, and multiply thy blessings vpon all their Royall Issue. Bless all the nobilitie of our land, all the reuerend Clergy from the highest to the lowest; all of the Ciuill Magistracy; all Scholes of learning, with the two Vniuersities of Cambridge and Oxford, and all the Commons of this Realm: shew pittie vpon all thing that are in any kinde of tribulation,

An Euening Prayer.

oꝛ affliction, especially vpon all thole that suffer persecution foꝛ thy Gospel's truth : comfort all thole that lye languishing in spirit, Soule-sicke at the heart, foꝛ remoeꝛe of their finnes ; say vnto their Soules that thou art their redemption.

Blesse moꝛeouer (we beseech thee) all that are deare and nere vnto vs in the flesh, as our Parents, Father and Mother, Brother and Sister, and Kinsfolke, together with our deare Friends, & Christian acquaintance, absent oꝛ present : Lord bee present with them, and keepe them as the apple of thine owne eye, from euery euil worke and way, to thy euerlasting Kingdome and saluation.

And (holy Father) we finally entreat thee to redouble thy gracious blessings vpon euery one of vs, at this time humbled in prayer befoꝛe thee : blesse vs bodily and spiritually, giue vnto our bodies comfortable rest and sleepe, that so we may be the fitter to do the works of our seueral vocations befoꝛe thee: and grant vnto our soules the

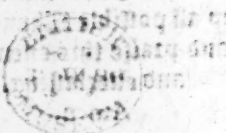
An Euening Prayer.

the continuall assistance of thy grace,
that they may neuer sleep in sinne, but
that they may be alwaies waking and
waiting for the comming of our Lord
I E S U S to Judgement ; that so soule
and body may be preserved from the
euill of sinne in this life, and from the
euill of damnation in the world to
come, and that for C H R I S T I E S U S
his sake, our sole Saviour and onely
Redemer, to whom with thee and thy
blessed Spirit, three glorious Per-
sons, but one Essentiall God we of-
fer by all possible Thanksgiuing
and praise this euening,
and euerlasting.

Amen.

FINIS.

The following is a list of the names of the persons who have been elected to the office of the Board of Directors of the Reading Paper Company for the year 1881. The names are given in alphabetical order, and the names of the persons who have been elected to the office of the President and Vice-President are given in italics.



THE BOARD OF DIRECTORS OF THE READING PAPER COMPANY

1881

THE BOARD OF DIRECTORS OF THE READING PAPER COMPANY



Tormenting
T O P H E T,
OR
A T E R R I B L E
description of Hell,

Able to breake the hardest
heart, and cause it quake
and tremble.

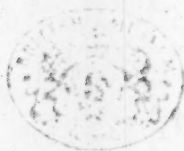
Preached at P A V L S Crosse the 14.
of June, 1614.

ESAY 30. 33.

*Tophet is prepared of old ; it is euen prepared for the
King : he hath made it deepe and large : the burning
thereof is fire, &c.*

LONDON,

Printed by I. H. for Henry Bell.
1628.



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TO THE RIGHT

Worshipfull and my verie
deare friends, Sir Lestraunge
Mordaunt of Massingham Hall, in
the Countie of Norfolke, Knight Baro-
net, and Lady Frances Mordaunt,
his most louing Bed-fellow:

HENRY GREENWOOD
Wisheth all increase of Grace in
this Life, and Eternall Life in
Life to come.

T is, and hath beene
long since (Right
Worshipfull) the cu-
stome of the Learned,
that when they commended to
publike view (therein ayming at
common good) their Christian
pains

The Epistle

pains and diuine indeuours (know-
ing that the truth hath and al-
waies had many oppositions and
detractions) to present them to
men of high place, and well affe-
cted in Religion, that so their
works might passe with lesse feare
and danger of disgrace and op-
probry: I (though vnlearned) ma-
king bold to imitate their Christi-
an policy herein, haue presumed
to present that doctrine to your
Worships eyes, that lately in pub-
like place was sounded in your
eares, both of which senses are
great instruments in the furthe-
rance of our Soules in the way of
Gods Kingdome; for as the eare
conueyeth grace to the affections
of the soule; so the eye bringeth
much matter to the vnderstanding
of the minde; nay, the eare cannot
so often be an Auditor, as the eye
an

Dedicatorie.

an Oratour to the Conscience.

For which cause (your Worships nothing more affecting than growth in Grace and Religion) I haue attempted to commend to your often consideration, *Tormenting Tophet* : for as nothing allureth the heart to grace, more than Gods mercies, so nothing more preualent against sinne, than his fearefull and terrible Iudgements.

If therefore your gracious Worships shall vouchsafe to accept of these my poore presented pains, it will giue much content to mine owne heart, and doubtlesse answerable comfort to your owne soules.

And to conclude, as the Lord hath abundantly blessed your Worships with graces internall, & blessings externall; So (to vse the words of the Apostle) *the very God*

The Epistle Dedicatory.

*of peace sanctifie you still throughout,
and I pray God that your whole spi-
rits, and soules, and bodies, may be
kept blamelesse to the comming of our
Lord Iesus Christ, Amen.*

From Hempsted in Essex,
January 10. 1618.

*Your Worships alwaies ready
to be commanded in the
LORD,*

HENRY GREENWOOD.





To the CHRISTIAN
Reader.

Christian Reader, I commend
to thy charitable view, this
terrible and lamentable de-
scription of Hell, a subject most neces-
sarie in these dayes, wherein Iniqui-
tie hath gotten the vpper hand: the
greatest part of mankinde laboureth
of this dangerous disease; namely,
hardnesse of heart, and contempt
of all grace: I therefore, for the re-
moving of this damnable euill, haue
prepared this Tormenting Corra-
tiue. Blame me not, if I be too bitter
in denouncing Gods Iudgements &.

To the Reader.

gainst sinne, the Presumption of the
time compels me, this only is the aime
of my intention herein, that many
may bee saued from the damnation
hereof. Thus commending this Tra-
ctate to thy Christian consideration,
and thy selfe to Gods most blessed pro-
tection, I rest

Thine euer-louing and well-wil ling
brother in the Lord,

HENRY GREENWOOD.



Tormenting
TOPHET,

Or,

*A terrible description of Hell,
able to breake the hardest heart,
and cause it quake and
tremble.*

*Esay 30. 33. Tophet is prepared of old; it is even
prepared for the King: he hath made it deep
and large: the burning thereof is fire and
much wood: the breath of the Lord like a
Riuer of Brimstone doth kindle it.*



*Albeit the LORD in
the beginning created
man in glorious man-
ner, omnino ad imaginem
sui, ratione sapientem, vi-
ta innocentem, domino
potentem, altogether after his own most
glorious*

glorious Image, in puritie, and in perfection of holinesse, both in soule and body, yet withall, he gaue him *naturam flexibilem*, a mutable & changeable nature; creating him *in potestate standi, seu posse cadendi*: in power of standing, and in possibilitie of falling: power of standing, that he had from God his Creator: possibilitie of falling, that he had from himselfe, being a creature.

Augustine.

A reason whereof S. Augustine giueth in his booke of Confessions: Because the Lord created man *ex nihilo*. of nothing: therefore he left in man possibilitie to retorne *in nihilum*, into nothing, if he obeyed not the will of his Maker.

B. fil.

And as Basil saith, *Si Deus dedisset Adam naturam immutabilem, deos potius quam homines condidisset: id est*, If God had giue: Adam an immutable and vchangeable nature, he had created a God, not a man: for this is a maine truth in Diuinitie, *immutabiliter esse bonum proprium solius est Dei: id est*, To be immutably and vchangeably good is onely proper to God.

Adam

Adam therefore being thus created that he might either stand or fall, by the Devils subtil suggestion, and by the abuse of his owne free will, received a double downe-fall, the fall of sinne by disobedience, and the fall of death by sinne, the last fall, being the wages of the first fall, as ye may read Rom. 6. last verse : The wages of sinne is death.

Rom. 6. 23.

The Lord therefore having pittie upon this his miserable estate, vouchsafed in his Sonne to shew mercy upon some by election to saluation: as to shew iustice upon other some by reprobation to damnation.

According to which irremocable decree, the Lord hath prepared euen from the foundation of the earth, answerable places : a glorious habitation for the one, and a terrible dungeon for the other.

Which generall truth is confirmed in the words of my Text, hauing particular referenceto the reprobate Assyrians. For, as the Lord in his mercy doth promise in this Chapter to his
pro-

people repenting them of their sins, manifold blessings. spirituall and corporall, temporall and eternall: so doth he threaten in his iustice terrible vengeance to their enemies, the Idolatrous Babylonians and Assyrians, not only temporall, but also eternall, not to the meane subiect alone, but to the King himselfe, saying: Tophet is prepared of old, it is euen prepared for the King, &c.

Not to insert therefore too long upon introductions, lest it should be said to me, as once a flowing Cynick said to the Citizens of Myndus. a little City with great gates: Shur your gates, lest your City runne out: I come to the Text it selfe, which containeth in it a terrible and lamentable description of Hell, prepared of old, for the tormenting of all vngodly people of the world, of what estate or condition soeuer they be, euen for the King. For Tophet is prepared of old, it is euen prepared for the King, &c.

In

In which terrible Description of Hell, I obserue so many seuerals, as the Beast had heads in the Revelation, that must be tormented in her.

Reu. 13. 1.

First, the certainty of this place of torment: Tophet is prepared of old.

Secondly, the parties for whom: for all vngodly wretches: yea euen for the King: It is euen prepared for the King.

Thirdly, the impossibility of getting out, once in: He hath made it deepe.

Fourthly, the great number that shall be tormented in her; expressed in this word, Large.

Fifthly, the extremity and bitterness of the torments of Tophet: the burning thereof is fire.

Sixthly, the eternity and eternall singnesse of the torments of Tophet: much wood, so much as shall neuer be wasted.

Seuenthly, the Authour or infligator of these fearefull tortures: and that

that is the Lord offended : in these words, The breath of the LORD like a river of brimstone doth kindle it : wherein I note the severity of God against sinne and sinners.

The first
part.

The certainty of this place of torment is here described by three: by the Name, by the Act, by the antiquity.

First, by the name: Tophet.

Secondly, by the Act : is prepared.

Thirdly, by the Antiquity : of old.

Tophet is prepared of old.

Tophet.

This Tophet was a balley nere unto Ierusalem, *iuxta piscinam sillonis & agrum Acheldema, ad austrum Sion:* that is, Neere to the fullers poole and the field Acheldema, on the South side of Sion : Called also Gehinnom, the balley or dale of Hinnom: *Quia locus iste in pradio erat viri cuiusdam Hinnom dicti:* Because this place was in the possession of a certain man called Hinnom, as saith Arctius. In which place the Iewes (following the cursed example of the Ammonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colabant :* whom

Arctius.

A terrible description of Hell.

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whom they worshipped for Mercury, as saith Montanus : or rather, *pro Saturno colebant*, for Saturne, as saith Scultetus, *Quem Poeta proprios fingunt deuorasse filios*: whom the Poets fained to haue deuoured his owne children.

Montan. in Esai.

Scultet. in Esai.

This Moloch, was *Idolum areum, concanum, passis brachijs, ad excipiendos infantes sacro nefario destinatos, subiectis prunis torrendos*: that is, A brazen Idol, hollow within, his hands spred abroad to receiue Infants, that were through their cursed Idolatry tortured in the fire, and sacrificed to him, as writeth Scultetus. Snesius describeth this Idol on this manner : *Idoli statua erat cuprea (sic enim annotarunt Hebraei) porrigens brachia ad excipiendos pueros*, that is, This Idoll was made of Copper (so the Hebrewes haue obserued) stretching forth his hands to receiue those massacred children.

Scultet. in Esai.

Snesius in Esai.

The Iewes more at large write of him, that he was of great stature, and hollow within, hauing seven places or chambers within him: the first, to receiue meale offered: the second, Curle

Descriptio Moloch.

Turtle Doves : the third, a Sheepe : the fourth, a Ram : the fifth, a Calfe : the sixt, an Ore : the seventh, a Childe : he was faced like a Calfe, imitating the idolatry of Egypt : his hands were euer stretched out to receiue bzibes and gifts : his Priests were called Chemmarims, because they were smoked with the incense offered to Idols, of whom ye may reade, 2 King. 23. 5. Hof. 10. 5. Zephan. 1. 4.

This Tophet or valley of Hinnom was put downe by god King Iosiah, and in contempt therof, dead carrions and the off-scowrings of Ierusalem commanded to be cast therein.

The Iewes report, that in Tophet there was a deepe ditch, which they called *Os inferni*, the mouth of Hell, which neuer could be filled : into w^{ch} the Chaldeans hauing slaine the Israelites, threw them.

For the derination of this word, some thinke that it is deriued, a *Tophis lapidibus pretiosis in modū Punicis, inter quos nutriebatur ignis* : that is, Of the Topaze stone like the Punicke, in which

2 K. 23. 15.

Jer. 7. 32.

A terrible description of Hell.

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which fire was nourished : but this derivation is far fetcht and faulty.

But for most certaine, Tophet is derived of that Hebrew Toph, *quod tympanum sonat* : which signifieth a Tabret or loud instrument: because, when they sacrificed their children to Moloch, they did *tympana pulsare, ne exaudirent eulatum liberorum qui comburabantur* : id est, Smite vpon the tabret, that they might not heare the lamentable screeching of their children in the fire, as saith Piscator.

Tophet
2^{nde}.

Piscat. in
Esa.

So that by a certaine Simile, the Spirit of God doth here compare hell to Tophet: for as in Tophet there was lamentable screeching of the children in the fire : so in hell there shall be screeching and screaming, weeping and wailing for evermore.

How Tophet taken
for hell.

Hell hath many names in like respects: as it is called *ταρταρος* of *ταρταρος* to terrifie : because of the terrors thereof.

ταρταρος

It is called *αιδης* of the privative particle *αι*, and *ιδης*, not to see: a place without light : which expresseth the
R dolour

αιδης.

Chytrens in
20.ca. Apoc.
numero 7.
de penis
imporum.
Aueruus.

dolour of Hell : as saith Chytrens.

It is called *Aueruus*: *absq̃ vera temperatūra*, without true temperature : for there the frēezing cold shal not mitigate the scorching heat, noꝝ the scorching heat the frēezing cold.

And here it is compared to Tophet in regard of the terrible tortures, and piteous out-cries of the condemned.

Simile.

Ut per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur : ita per hunc locū terroris, Tophet, scilicet infernus describitur : that is, As by the garden of pleasure, namely Paradise, the place of the blessed is figured : So by this place of terrour, namely Tophet, the dungeon of hell is described.

Obseru.

From which fearefull Metaphor, we may iustly make this our obseruation : namely, that Hell is a most lamentable and woful place of torment, where (in regard of the extremity of torments imposed vpon the damned) there shall be scrēching & screaming, weeping, wailing, and gnashing of teeth so euermore : and this is Tophet.

Where

A terrible description of Hell.

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Where torment shall be vpon torment, each torment easelesse, endlesse, remediless; where the worme shall be immortall, cold intolerable, stinch indurable, fire vnquenchable, darkness palpable, scourges of Devils terrible, and screeching and screaming continually: and this is Hell.

In hell (saith S. Austine) there is *vermis conscientia*, *ignita lachryma*, & *dolor sine remedio*: that is, The gnawing worme, the burning teares, and sorrow that can neuer be eased.

August.

And againe, hee saith in his third *Tom. de Spiritu & Anima*: *Ibi erit metus, & maior: luctus & dolor: tunc verè nihil lugere erit nisi flere, quia pœnitere tunc nulli poterit valere: ibi erit tortor cadens, vermis corrodens, ignis consumens*: that is: In hel there is howling & horror, sobbing and terror: where weeping helps not, and repentance boors not: where is paine killing, worme gnawing, and fire consuming.

Aug. 3. tom.
de Spiritu
& Anima.

Vermis & tenebra, flagellū, frigus & ignis: Daemonis aspectus, scelerū, cōfusio, luctus.

Poeta.

Tertullian in Apologetico, speaking of

Tertul. in
Apologet.

Hel, saith thus: *Gehenna est ignis arcanus subterraneus ad poenā thesaurus*: that is, Hell is a treasure of secret fire kept vnder the earth to punish withall. The truth of this heauy report Diues with the residue of the damned, doe finde by wofull experience, who still cries out, I am tormented in this flame.

This is miserable Tophet, prepared for all vngodly people of the world.

Vse 1.

Dan. 5. 5.

The meditation of these torments should breake our stony hearts in peeces, and strike vs into such a dismall dump, as was Baltazar, when he saw the hand-writting on the wall against him: these should be of an extractiue force & power, to draw groans from our hearts, teares from our eyes, and sinnes from our soules.

(*menta: Grania peccata grania desiderant lamentationes*: Great sins require great lamentations: Sweet meat must haue some sauce: sin must haue mourning, either here by attrition Legal, and contrition Evangelicall, or else hereafter we shall be cast into Tophet, where we shall lie screeching & screaming continually.

Plan-

A terrible description of Hell.

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plangite igitur plangenda : Bewaile your sinnes therefore that ought to bee lamented. *Estote tam proni ad lamenta, sicut fuistis ad peccata* : Be as prone to lamentation, as euer you were to transgression, as prone to lament them, as euer ye were to commit them.

Gregory.

Isidor.

In a booke inscribed *De naturarum*, I reade of a Bird called *Anis Paradisi*, the Bird of Paradise : which is so called in regard of her splendid and excellent beauty : which Bird being taken in the snare of the fowler, doth *ingemiscere ac lachrymare dies noctesque*, mourne and lament night and day, but till she be restored to liberty : So wee that were once *Anis Paradisi*, Birds of Paradise, but now captivated in the thraldome of sinne and Satan, and liable to this tormenting Tophet, should neuer cease mourning and wailing, until we be restored to Grace againe.

Lib. de nat.
rerum.

Simile.

Blessed are you that haue grace thus to mourne, yee shall bee comforted : the Lord will wipe away, as all sinnes from your soules, so all teares

from your eyes in the Kingdome of saluation.

Vſe 2.

Pſal. 4. 4.

Matt. 10. 28

Againe, the conſideration of this terrible Tophet ſhould cauſe vs willingly to embrace the counſell of the Pſalmiſt : To ſtand in awe and ſinne not : And worke in our hearts that feare ſpoken of in the Goſpell of Matthew, Feare him that is able to deſtroy both body and ſoule in hell. This terrible report ſhould ſtrike vs into a threefold feare.

Feare to be depriued of the grace of God.

Feare to be excluded the louing preſence of God.

Feare to be tormented in the Lake vnquenchable.

Exemplum.

It was the practice of an holy man, who ſaith : I feare him that is able to damne both body and ſoule : I tremble at Hell : I tremble at the Iudges countenance. which is able to make all the Angels and powers of Heauen to tremble : I tremble at the voyce of the Archangell : I tremble at the roaring devils : I am afraid of the gnawing

ing woꝛme, the smoke, the vapour, the
bꝛimstone, the darknesse, the burning:
Ah wo is me that am the sonne of bit-
terneſſe, indignation, and eternal wee-
ping.

This made Paul endenour to keepe
a cleare conscience both toward God
and man.

Act. 24. 16.

This made Ierome afraid to of-
fend: Whether I eat oꝛ drinke (saith
he) oꝛ whatſoener I do else, me thinks
I heare this ſaying ſounding in mine
ears, Arise ye dead, and come to iudge-
ment, Arise ye dead, and come to iudge-
ment: Which when I conſider, it
makes me quake and ſhake, and not
dare to commit ſinne, which otherwiſe
I ſhould haue committed.

And what is the cauſe (I pray) that
wicked wꝛetches run into all exceſſe
and riot of ſinne as they doe? Is it not
becauſe they lay not to heart this toꝛ-
menting Topher? witneſſe elſe the
Prophet Amos, who ſaith: that they
put off from them the euill day, and
boldly approach to the ſeats of iniqui-
tie. If putting off the remembrance of
the

Amos 6. 3.

the vengeance to come, will make men dissolute and wretched, then surely laying to heart the inutterable torments of Tophet, will be a notable meane to reclaime men from all ungodlinesse.

But if men wil harden their hearts aboue the hardnesse of an Adamant, & will not be moued, neither by mercies nor iudgements: let all such know that Tophet groweth for them, where they shall holwe and yell in fire torments for euermore.

Thus much in a word for the word Tophet.

Is prepared.

The second obseruable for the certainty of this place of torment, is the Act of thing done, in these words, is prepared. *Parata Tophet, non paranda*: It is not said, That Tophet shall bee hereafter prepared, or it is now preparing; but it is already prepared: Tophet is prepared.

The malicious deuill labourerh nothing more then to perswade men that there is no such place of torment, that so the more easly he may leade them

A terrible description of Hell.

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them thither, as the thérse is led to execution with a baile befoze his eyes. But for the truth hereof, let these things following duly be obserued.

Simile.

As a princely magnificence requirith that a King haue a beautiful Palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace, wherein are many mansions for his Saints, and a darke and loathsome dungeon for the Deuill and his Angels.

Simile.

The law of nations requireth that malefactors for their offences be banished for ever: so the Lord doth banish from his gracious presence all the vngodly of the earth into the fearfull Island of hell.

The Sicilian *Aetna*, called at this day *Gibello Monte*, where roarings are heard, and flames of fire are sene: the flashing of *Vesuius*; the cracking, as it were, of fire in a Furnace in the *Marine Rocks* of *Barry*: what doe all these presage, but assure all those that feare the Lord (besides his counsel re-
nealed

Aetna.

nealed in his word) that Tophet is already prepared.

Againe, in all things naturall and supernaturall, there is an opposition, there is a contrarietie : there is god, there is euill : there is light, there is darknes: there is ioy, there is sorrow: there is a Heauen, and therefore there must be a Hell, into which the soules of the reprobate shall be carried when they die, by the black & grisly angels.

Againe, the Scripture speaketh euery where of this place of torment :
 Mat. 5. 22. Whosoever shall say, Foole, shall be worthy to be punished with Hell fire.

Mar. 9. 43. 35. 47. Againe, It is better for thee to goe into the Kingdome of God, with one foot, with one hand, with one eye, then hauing two feet, two hands, and two eyes, to be cast into Hell fire.

But that of the 25. of Matthew is very pregnāt for this purpose, where the word it selfe is vsed: Goe from me ye curied, into euerlasting fire, which is prepared for the Deuill and his Angels.

Mat. 25.

This doctrine meeteth with all Atheists

theists that say, There is no heauen,
no hell, no God, no denill: As that no-
ted soke that said in his heart, There is
no God.

Refut.

Atheist.

Psal. 14. 1.

With all Epicures, that think there
is neither time noz place either of hea-
uen o; hell after death: that sung that
curled Epitaph of Sardanapalus,

Epicure.

Esa. 22. 13.

*Ede, bibe, lude, charum praesentibus exple
Delitjs animum: post mortem nulla vo-
luptas:*

Piet.

Eat, drinke, and be merrie; for after
death there is no pleasure: They say
true, for after death they shall finde
small pleasure in Tophet.

This doctrine convinceth also all
heretikes that deny both Resurrecti-
on and Judgement, nineteene severall
sorts whereof are reckoned by toge-
ther all on a row by that learned wri-
ter Danæus: the Appelites, Archon-
tikes, Basilidians, Bardesaniſts, Caians,
Carpocratiās, Cerdonians, Heraclites,
Hermaines, Marcites, Marcionites, O-
phites, Proclians, Symonians, Saturni-
nians, Sethians, Seuerians, Selucians,
and Valentinians.

Heretike.

Danæus.

Seeing

Vse 1.

Seeing then that Hell is already prepared, and standeth ready to receive to torment all that worke iniquity: seeing there is but a twine thred betwixt the soule of a sinner, and this scorching flame: O how should this prepare vs for the Kingdoms of Heauen: *Paratis patet ianua, imparatis clauditur*: that is said for Heauen: The prepared Virgins enter in, the imprepared not.

Imparatis patet ianua, & paratis clauditur: and this is said for Hell: The imprepared enter, the prepared not.

But alas, the presumptuous security of this our age: men live as though there were no Hell: or if there be, as though it were as farre off, and yet notwithstanding it followes them as nere as the shadow doth the body: Death and Hell both follow close the person of every sinner, Death to deuoure the body, and Hell to swallow vp the soule.

Yet for all this, the wicked will sport themselves in their sinnes, and iouiall be in their iniquities: but marke the end

Reuel.

end, Non ulla millarum est mors: the end of their waies is death : as well noteth that iust and byright man IOB: they reioyced in the sound of Organs, and in a moment they goe downe into Tophet : they say, Peace, peace, when Tophet is prepared to take away their soules.

Iob 21. 12
13.

That carelesse people would consider this: it would make them live so precisely, as though it were the last moment they had to live : it would make them cry out in the terrors of their soules with the Babylon, O what must I doe to be saved from the damnation of Tophet.

Act 16.

The third thing observable for the certainty of this place of torment, is the antiquity of the same: Of old.

Of old.

Non casu aut fortuna parata erat Tophet, sed certo iudicio omnipotentis definita: that is, Tophet was not casually prepared, but in the determined counsell, and decreed purpose of God : not lately founded, but from the foundations of the earth, before man or Angel was created.

For

2 Pet. 2. 4.

For Vels antiquity I referre you to the second of Peter, Chap. 2. vers. 4. where it is said : If God spared not the Angels that fell, but cast them down into hell. Now they could not be cast into that which was not : therefore Hell was ordained before the fall of Angels : for the Lord (who beholdeth all things past, present, and to come, *uno actu, uno scitu, simul & semel*, at one & the selfe same present) foreseeing what would become of Angels and men, preordained answerable places : for those whom he hath elected in Christ, Heaven he hath created of old : and for those whom he hath left to glorifie his Justice, Tophet is prepared of old.

Note.

Where we plainly see, that the Lord hath irrevocably decreed of the state of Angels and men, before all worlds, for Heaven and for Hell : as there are but two waies, so there are but two ends, Salvation and Damnation, Heaven and Hell.

Error
Rom. 8.

Idle is the opinion of Rome concerning their *inter-media loca*, middle

dle places, twixt Heauen and hell.

The peruertering Papiſt hath added to Tophet three ſubterreſtriall places moze : *Purgatory*, *Lymbus Infantum*, *Lymbus Patrum*.

Purgatory, for thoſe that die in their veniall ſinnes, and light tranſgreſſions : and for thoſe which haue their ſinnes remitted, but not ſatiſſied for the puniſhment.

And they place this next to Tophet, where there is both *pœna damni*, and *pœna ſenſus*, puniſhment of loſſe, and puniſhment of feeling: this laſteth not euer, but for a time : for it ſhall be diſſolued at the coming of Chriſt to iudgement.

Lymbus Infantum, where children remaine, dying without Baptiſme.

And this they place next to *Purgatory* : where there is *pœna damni*, but not *ſenſus*, the puniſhment of loſſe, but not of feeling : & this laſteth for euerlaſting.

Lymbus Patrum, where the Fathers were beſore Chriſts coming.

And this they place vppermoſt : where

Purgatory.

Bellar. lib.
2. de Purga-
torio, cap. 1.

Lymbus
Infantum.

Lymbus
Patrum.

where there was *pœna damni*, but not
senſus, the punishment of losse, but not
 of feeling: but this was dissolved long
 agoe, by Christs descension into hell.

Thus you see how the Pope by these
 his lies and fopperies, thozowly pro-
 neth himselfe the most deare childe of
 the deuill, the Authoꝝ & founder of all
 lies. But let euery Christian take this
 foꝝ an inalterable trueth: there is
 but Election and
 and sin, the
 way: but the
 to one of the

Ioh. 3. 44.

Athanas. de
 incarnat.
 Christi.

Archana
 saith, *Imp*
 & *ut ad du*
 that is, A
 two parts, an
 ces, his body
 Soule to *ad us*, that is,

Saying then that the Lord hath pre-
 pared Tophet of old, and the Decree
 of God is gone out vpon all flesh, ei-
 ther foꝝ heauen oꝝ foꝝ hell: this should
 hasten vs carefully to worke out our
 saluation with feare and trembling,
 and

and to make sure our Election : For what if we haue all the world, and be cast into Tophet ? what shall become of vs : it had bene better for vs neuer to haue bene borne.

Obserue (I beseech you) the carriage of the Apostles in the Gospell, when they heard that one of them should betray their Lord and Master CHRIST, and was worthy that party that should do that cursed act : it had ben good for that party neuer to haue ben borne : they were all amazed and rent, and could not be at quiet, till they knew who should do that damnable deed : they came therefore to our Saviour, saying: *Numquid ego Domine* : Is it I, Lord? Another Is it I, Lord? So we hearing, that Hell is prepared of old, and the greatest part of mankind (as shall be shewne hereafter) shall be swallowed vp of her : Oh, this should make vs carefull first, and aboue all things to seke the Kingdome of God, and the righteousness thereof, that we may be our selues in the number of those few, whose

Mar. 14. 19.

Mat. 6.

where there was *pœna damni*, but not *senſus*, the punishment of losse, but not of feeling: but this was dissolved long agoe, by Christs descension into hell.

Thus you see how the Pope by these his lies and sopperies, thorowly pro-
ueth himselfe the most deare childe of the dequill, the Authoꝝ & founder of all lies. But let every Christian take this foꝝ an inalterable truth, that there is but Election and Reprobation, grace and sin, the narrow gate, & the broad way: that two ends, Heauen and hell; to one of these must all flesh goe.

Ioh. 3. 44.

Athanas. de
incarnat.
Christi.

Athanasius speaking to this point, saith, *Impius in duas partes discipitur, & ut ad duo loca discedat, condemnatur*: that is, A wicked man is distracted in two parts, and condemned to two places, his body to the Crane, and his Soule to *ad inferos*, that is, to hell.

Saying then that the Lord hath prepared Tophet of old, and the Decree of God is gone out vpon all flesh, either foꝝ heauen oꝝ foꝝ hell: this should haſten vs carefully to worke out our saluation with feare and trembling,
and

and to make sure our Election : For what if we haue all the world, and be cast into Tophet ? what shall become of vs : it had bene better for vs neuer to haue bene borne.

Obserue (I beseech you) the carriage of the Apostles in the Gospell, when they heard that one of them should betray their Lord and Master CHRIST, and woe worth that party that should do that cursed act : it had bene good for that party neuer to haue bene borne : they were all amazed and astounded, and could not be at quiet, till they knew who should do that damnable deed : they came therefore to our Saviour, saying: *Numquid ego Dominus* : Is it I, Lord ? Another 'Is it I, Lord ? So we hearing, that Hell is prepared of old, and the greatest part of mankind (as shall be shewine hereafter) shall be swallowed vp of her : Oh, this should make vs carefull first, and aboue all things to serue the Kingdome of God, and the righteousness thereof, that we may see our selues in the number of those few, whose

S names

Mat. 14. 19.

Mat. 6.

names are written in the booke of Election, and not in the number of those that shall be tormented in Tophet.

Psal. 131. 3.

Let vs resolve with the Psalmist, not to suffer our eyes to sleepe, nor our eyelids to slumber, nor the temples of our head to take any rest, till we haue found the saluation of our God, our soules sealed to y^e day of redemption, and freed from the damnation of Tophet. But where is this religious care and godly resolution? A desperate and desperate course of sinfull age! men put their saluation in a hazzard with Ludouike, *Si saluabor: Si damnabor, damnabor*. is, If I bee saued, I bee saued: damned, I bee damned, there is care that I take.

Ludouike.

Rom. 8.

In the feare of God I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Iustification: your Iustification by your sanctification, the reward whereof will be eternall glorification.

1 Pet. 1. 5.

Kepe Wertue with your Faith: with

with vertue knowledge : with know-
ledge temperance : with temperance
patience : with patience godlinesse :
with godlinesse brotherly kindnesse :
and with brotherly kindnesse loue :
Labour hereby to make your calling
and election sure ; for if ye doe these
things, ye shal neuer fall into the ven-
om of Tophet.

part of this Text, are
whom Tophet is pre-
pared for all vngodly peo-
ple : what estate of con-
demnation : It is euen pre-

The se-
cond part.

particular have re-
served for the famous Senacherib,
and his two sonnes in a
tomb, worshipping his
idols : and in generall, it exten-
deth to all idolatrous Kings, Empe-
rors and Superiours whatsoever.

It is euen
prepared
for the
King.
2 Re. 18. 30

Here then first we see, that no per-
son, in what dignity soeuer he be, by
his eminent place, is exempted from
hell.

Obseru. 1.

Diues, a great personage, yet con-
demned

Luk. 16.

names are written in the booke of Election, and not in the number of those that shall be tormented in Tophet.

Psal. 131. 3.

Let vs resolute with the Psalmist, not to suffer our eyes to sleepe, nor our eye-lids to slumber, nor the temples of our head to take any rest, till we haue found the saluation of our God, our soules sealed to y^e day of redemption, and freed from the damnation of Tophet. But where is this religious care and godly resolution? O the dissolute and desperate course of this our sinfull age! men put their saluation to a hazard with Ludouike, *Si saluabor, saluabor: Si damnabor, damnabor*: that is, If I bee saued, I bee saued: If I bee damned, I bee damned, there is the care that I take.

Ludouike.

Rom. 8.

In the feare of God I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Iustification: your Iustification by your sanctification, the reward whereof will be eternall glorification.

1 Pet. 1. 5.

Joyne Vertue with your Faith:
with

with vertue knowledge : with know-
ledge temperance : with temperance
patience : with patience godlineſſe :
with godlineſſe brotherly kindneſſe :
and with brotherly kindneſſe love :
Labour hereby to make your calling
and election ſure ; for if ye doe theſe
things, ye ſhal neuer fall into the ven-
geance of Tophet.

The ſecond part of this Text, are
the parties for whom Tophet is pre-
pared, and that is for all vngodly peo-
ple of the world, of what eſtate or con-
dition ſoeuer they be : It is euen pre-
pared for the King.

Theſe words in particular have re-
ference to blaſphemous Senacherib,
who was ſlaine of his two ſonnes in a
Temple of Niniueh, worſhipping his
god Niſroch : and in generall, it exten-
deth to all idolatrous Kings, Empe-
rors and Superiours whatſoeuer.

Here then firſt we ſay, that no per-
ſon, in what dignity ſoeuer he be, by
his eminent place, is exempted from
hell.

Diues, a great perſonage, yet tor-
mented

The ſe-
cond part.

It is euen
prepared
for the
King.
2 Re. 18. 30

Obſeru. 1.

Luk. 16.

Wisd.

A

Psal. 47. 67.

2 Sam. 12.
25.

1 Cor. 6. 9.

Reu. 21. 3.

mented in those flames : *Quid profuit sibi superbia? quid dimittit auri copia?* What hath pride profited him? or what hath the pompe of riches done him good? Alas, these could not save his Soule: For (as saith the Psalmist) a man by his riches cannot redeme his brother, he cannot giue his ransom to God: so precious is the redemption of soules, and their continuance for ever.

And in Samuel we read, That kings are not exempted from the indgments of God: If ye doe wickedly, ye shall perish, and your King.

In the first Epistle to the Corinthians, we may read, who they are that are threatned with Tophet: neither fornicators, nor Idolaters, nor adulterers, nor wantons, nor thieues, nor couetous, nor drunkards, nor extortioners, shall inherit the Kingdome of God: This is spoken of Kings, as well as of others, And in the Reu. we finde, that the fearefull and vnbelouing, the abominable, murtherers and whozmongers, and sorcerers, idolaters, and all lyers shall haue their part in the

the lake that burneth with fire and
brimstone : and this is spoken of the
King as well as of the Begger: for the
Lord in iudgement searcheth from hell,
not according to place, but grace : not
outward condition, but inward dispo-
sition.

May moreover, great men, Noble
men, and mighty Princes, are not one-
ly liable to Tophet, but the greatest
part of them shall to the devill : Not
many wise men, not many mighty,
not many noble are called: for as God
would haue all men saved, and come
to the knowledge of the truth, i. some
of all sorts, some Jewes, some Gen-
tiles, some Kings, some Nobles some
Preachers, some Rich, some Poore :
so of all these, the greatest summe goe
downe to Tophet. Yet for all this,
great men must not be reproued for-
sooth, the truth that maketh against
them, must not be embraced of them.

Abner could not abide to here Is-
boseth tell him of his going in to Riz-
pah his father Sauls Concubine.

Ahab hated Michaiah the sonne of

1 Cor. 1. 26

1 Tim. 2. 4

2 Sam. 3.

1 King. 22.

Imlah for not prophesying (as he said) good vnto him.

Esay 30.

The people cried out in Esayes time: *Dicite nobis placentia, placentia:* that is, speake pleasing things vnto vs.

Ier. 11. 21.

The Priests and people of Anathoth threated Jeremy to take away his life, if he prophesied to them in the name of the Lord.

Amo. 7. 12.
23.

Amaziah said to Amos the Prophet: Goe be gone, prophesie in Iudah: but prophesie no more in Bethel, for it is the Kings Chappel, and it is the Kings Court.

Amos 5. 10

They hated him that rebuked in the gate, and abhorred him that spake vprightly.

Mica. 2. 11.

The people in the time of Micah, liked them well that prophesied to them of Wine and Strong Drinke. I pray God that the great ones of this Land be not tainted with this corruption.

Well, for mine owne part, I had rather be scorned againe for preaching Tophet to you here, then ye should curse me in Tophet hereafter, for smothering and flattering you.

¶ Et

Yet this reprehension of great men,
I would wish it might be done in wis-
dome and humility : with I beseech
you, O King, by the tender mercies of
God, reforme these and these things :
for some in this case are indiscreet and
too satyry, and rather exasperate the
hearts of their hearers against them,
then win them to the Lord by their ex-
hortation.

If then Kings and great men be not
exempted from Tophet, what should
this worke in them but obedience to
that counsell of the Psalmist, Be wise
now therefore, O ye Kings, serue the
Lord in feare? Looke vp to heauen, ac-
knowledge your selues subjects to a
greater.

As the Lord hath honoured Kings
aboue others: so he looketh for a grea-
ter returne of honour from them than
from others : for where the Lord gi-
ueth much, there the Lord requireth
the more.

Kings and Princes are the keepers
of the two Tables of the law of God:
and to them is committed from God
the

Rom. 12. 2.

Vse.

Psal. 2.

Deu. 17. 18

Psal. 147.

Esa. 49. 23.

Ios. 24. 15

1 Chr. 15. 1

2 Ch. 17. 3.
cha. 29. 1, 2.
cha. 34. 1, 2.

the government both of Church and Common wealth: they must therefore be carefull that the World may run very swiftly throughout every Angle of their Realms: So shall God gaine an vniuersall glory, and bring them- selues a more stable subiection.

Kings and Queenes are called nur- sing Fathers, and nursing Mothers: and al to committe vnto them the care they shoulde haue of Gods glory, and the good of their people.

Iosua was such a Ruler, that remai- ned resolute and constant in the wor- ship of God to his lines end.

DAVID prepared a place for the Arke of God, and was carefull for the Church of the Lord.

Iehosaphat, Ezechias, and Iosias were reformers of their Kingdomes, enemies to idolatry, and graciously defended the way of God.

And blessed be God for our Kings most excellent Maiestie, who is mai- esticall in his place, in religion zealous, in life veruious, and in mercy abun- dantly gracious: The Lord increase
his

his graces in him : the Lord anoint him with the oyle of Holiness aboue his fellow Princes : and the Lord keepe him from this terrible Tophet : and let all people that beare good will to this our English Sion, to this my Prayer say, Amen.

It is euen prepared for the King.

Secondly, we may here perceiue with Peter, that verily there is no respect of persons with God in iudgement: he iudgeth the rich as the poore; the father as the child; the master as the seruant; the King as the Begger: as the Prophet David saith, With righteousness shall he iudge the world, and the people with equitie.

Though wickednesse among men, be in the place of indgement; yet the Lord our God will deale iustly.

Though among men there is respect of persons to be had, without which a confusion would (and this is necessary to be vsed, for men are full of contempt, and too saucy with them of superiour place and authoritie:) yet when al shal be summoned before the tribu-

Obscu.
Acts. 10.

Eccles. 3. 16

tribunall of God, the Lord will indifferently proceed to iudgement without any respect of persons.

Vse.

And this should not onely pull down the haughty minds of the noble (who thinke for their greatnesse here it will be easier for them hereafter than others :) but also this should be an unalterable president to all Iudges of the world.

Psal. 2.

As they sit in Gods place, so they should imitate the Lord in iudgement: this should make them obey the counsell of the Lord deliuered by the Prophet David ; Be learned ye that are Iudges of the earth.

*2 Ch. 19.
1. 6. 7.*

Of the care that Ichosaphar took for iust and righteous iudgement : after he had made Iudges, and set them in euery City of Iudah, he gaue them this charge : Take heed what ye doe, for ye execute not the iudgements of man, but the iudgements of the Lord, and the Lord will be with you to preserve you, if you doe iustly, but to confound you if you doe vniustly: wherefore now let the teare of the Lord be vpon

vpon you, take heed and doe it : for there is no iniquitie with our God, nor respect of persons, nor receiuing of rewards.

¶ That this gracious counsell were intertained of the Iudges of the land; then we should not heare of so many complaints in our Land as we doe : then we should not haue cause to complaine with the Prophet, That iudgement is turned backward, and iustice standeth a farre off: that truth is gone, and equitie no where to be found: then we should not haue so many beggered by the Law, as daily are: Law was neuer made to bind men, but to compell men to doe well : it was made to curbe the vnruely, but not to begger the innocent: it is growne to this saying now a dayes, I had rather lose it, being my right, then goe to law for it; why, what is the cause? ¶ because of rackt fees, close bribes, and the perpetuall of attendance.

Esa. 59. 14.

Iudicate secundum iustitiam, Iudge, iudge, O ye sonnes of men, according to righteousness: let your iudgement be

be in *Veritate*, in truth.
iudicio, in iudgement.
iustitia, in rightcoufnesse.

I pray God it may neuer be sayd of our Judges of England, as once was sayd of the Judges of Israel ; The Lord looked for iudgement, but beheld oppression: for rightcoufnesse, but beheld a crying.

Esai. 57. 1

Let there not be found in a Land where the Gospel dwelleth, such Judges as were those that killed innocent Naboth.

1 King. 2. 1

Let none be like the sonnes of Samuel, That turned a side after lucre, and tooke rewards, and peruerterd the iudgement.

1 Sam. 8. 3.

The duty of Judges is notably set downe in *Exod. 23.* Thou shalt not receiue a false tale ; Thou shalt not overthrow the truth for the multitudes sake ; Thou shalt not overthrow the right of the peore in his suit : Thou shalt keepe thee from a false matter : Thou shalt take no gift : for the gift blindeth the wise, and peruerterth the words of the righteous.

And

And this charge is continued in Leuiticus : Yee shall not doe vniustly in iudgement : Thou shalt not fauour the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

Leu. 29. 15.

A Judge must be *Scientia potens*, and *Virtute valens*. Able in learning, and zealous in liuing : by the one, he shall *discernere inter allegata*, Discerne betwixt causes propounded; by the other *disrumpere iniquitatem*, without hindrance punish and confound all manner of iniquity.

Iudicis officium.

In all your iudgments let these bee aimed at ; the glory of God, the righting of wrong, the suppression of euill, and the maintenance of truth.

Be zealous for the glory of our God ; and let the good lawes that are be duly and impartially executed.

It was a great commendation that was giuen to Seleucus Governour of the Locretians, who hauing made this Law against whoredome, That whosoever committed the act, should losse both his eyes : his sonne being taken

Seleucus.

taken in the fact, was not pardoned though the Citizens begged it earnestly : but he caused one of his sonnes eyes to be pulled out, and one of his owne eyes : So he shewed himselfe a merciful Father, and a iust Iudge.

That we had the like Lawes against this and the like most odious offences, and that they were as strictly executed : that many hereby may be saued from Tophet.

The Lord guide that honorable assembly in Court of Parliament, that they may all ioine with one voice and spirit, for the banishing of Poperie, the reforming of iniquity, and maintaining and countenancing of the Word of truth, and painfull Preachers of the same.

And you (my Honourable Lord) as you haue begunne well, in reforming many soule abuses in this City, so in the zeale of the Lord, prosper with your glory : ride on with the Word of Truth, Meekenesse, and Righteousnesse, and your right hand shall

shall teach you terrible things.

Thus am I bold to cast in among you, the silly mite of my counsell, merely of Christian charity, that pee may neuer taste of the wofull damnation of Tophet.

The third part of the description of Tophet, is set downe in these words, He hath made it deepe.

Many from these words doe goe about to proue the locall place of Hell, concluding it to be below : as from the signification of Sheol also.

Sheol is taken for a Pir, or Graue, or Hell : the state of the dead, the place of the damned spirits.

In the Scriptures, sometimes it is taken for the Graue, and sometime for hell : so is *adms* also.

The Septuagint translating the Hebrew into Greeke, and expressing there the sense of Sheol, vsed *adms* both for the death of the body in the graue, and of the Soule in hell.

Mercer vpon Genesis saith, That the proper signification of *Sheol*, is to signifie all places vnder the earth, and
not

The third
part.
He hath
made it
deepe.

Sheol.

*Mercer. in
c. 37. Gen.*

not the pit or graue alone : whereupon it is every where opposed to heaven, which is highest of all,

Abyssus.

Hell is called by the name of *Abyssus* in the Scriptures which signifieth a deep and vast gulfe vnder the earth, a bottomielesse pit : into which the deuils feare to be sicke : and where they are chained and bound when iustice seeth God.

Luk. 8.
Reu. 20.

From which *Abyssus*, the centre to the earth, no descent
Reu. 9. 2. and 11. 7. and 11. 19.
foze hell inspired to be b

Nic. de Ly-
vain Esai.

Because Tophet is h
profunda, deepe, Nicolau.
esse circa centrum terra: Th
it is about the centre of the ear

The Apostles that preached
Jehes, vsed the word Gehenna, from
the Hebrewes, which they well under-
stood : and Saint Iames writing to the
Jewes, saith : The tongue is inflamed
of Gehenna, of hell : but the rest of
them that preached to the Gentiles,
vsed the word *adue*, which name was
knowne vnto them, and they took it
to

A terrible description of Hell.

41

to be a place vnder the earth, where the wicked after this life were punished.

Tartarus (which is vsed for hell) is so far vnder the earth, as Heauen is aboue the earth, saith Hesiodus.

Tartarus.
Hesiod. in
Theogonia.

The Poet speaking of it, saith,
Tartarus ipse his patet in praeceptis tantum;

Tartarus is twice as deepe as heauen high.

Rabbines hold hell to bee be-
neath *Abbi Abraham* saith, *Sheol*

Rab Abr. in
cap. 2. Iona.

Sheol is a deepe place open
vnder the euen which is on high.

Abi Levi saith, *Sheol* is mat-
tured below, absolutely below,

Ab. I. in
cap. 26. Iob.

the centre.

Scriptures also place hell be-
neath *Sheol* beneath is moued for thee,

Esa. 14. 9.

to meet thee at thy comming.

Moses calleth it the lower hell: Fire
is kindled in my wrath, and shall burne
vsq, *ad infernum inferiorem*, to the bot-
tome of hell.

Deu. 23. 21.

The Psalmist calleth it a deepe pit:
Let him cast them into the fire, and in-
to the deepe pits, that they rise not:

Ps. 140. 10.

T

And

not the pit or graue alone : whereupon
it is every where opposed to heaven,
which is highest of all,

Abyssus.

Hell is called by the name of *Abyssus* in the Scriptures which signifieth
a deep and vast gulf under the earth,
a bottomiess pit : into which the de-
uils were to be sent : and where they
are chained and bound when it plea-
seth God.

Luk. 8.

Reu 20.

From which *Abyssus*, there is an as-
cent to the earth, no descent lower :
Reu. 9. 2. and 11. 7. and 17. 8. and ther-
fore hell suspected to be beneath.

*Nic. de Ly-
ra in Esai.*

Because Tophet is here said to be
profunda, deepe, *Nicolaus de Lyra* putat
esse circa centrum terra : Thinketh that
it is about the centre of the earth.

The Apostles that preached to the
Jewes, used the word *Gehenna*, from
the Hebrewes, which they well under-
stood : and Saint James writing to the
Jewes, saith : The tongue is inflamed
of *Gehenna*, of hell : but the rest of
them that preached to the Gentiles,
used the word *adēs*, which name was
knowne unto them, and they take it
to

to be a place vnder the earth, where the wicked after this life were punished.

Tartarus (which is vsed for hell) is so far vnder the earth, as Heauen is aboue the earth, saith Hesiodus.

The Poet speaking of it, saith, *Tartarus ipse his patet in praeceptis tantum: id est*, Tartarus is twice as deepe as heauen is high.

The Rabbines hold hell to bee below, as Rabbi Abraham saith, *Sheol makom*, &c. Sheol is a deepe place opposed to Heauen which is on high.

And Rabbi Leui saith, *Sheol bi matrah*, &c. Sheol is absolutely below, and is the centre.

The Scriptures also place hell below: Sheol beneath is moued for thee, to meet thee at thy comming.

Moses calleth it the lower hell: Fire is kindled in my wrath, and shall burne vsq; *ad infernum inferiorem*, to the bottom of hell.

The Psalmist calleth it a deepe pit: Let him cast them into the fire, and into the deepe pits, that they rise not:

¶

And

*Tartarus.
Hesiod. in
Th. ogonia.*

*Rab. Abr. in
cap 2. Iona.*

*Rab. Leui. in
cap. 26. Iob.*

Esay 14. 9.

Deu. 23. 22.

Ps. 140. 10.

Psal. 55.

And in another place he calleth it, the Pit of perdition.

Reu. 20.

John calleth it a Burning Lake, in the Reuelation, which must needs bee below.

Pro. 9. 18

Salomon speaketh of the depth of this place, saying; The guests of an harlot are in the depth of hell.

Pro. 15. 24.

And againe, The way of Life is on high, to auoid from hell beneath.

Locus inferni.

Thus it is manifest, that hell is beneath, in the lowest parts of the workmanship of God: But precisely to say, where, whether in the centre of the centre of the world, or in the aire, or in the water, or vpon the earth, it is not reuealed; neither is it needfull for vs to know: but surely it shall bee in the most remote place from Heauen, which is in & about the earth: for the soules of the righteous when they are dissolued from their bodies, doe presently passe to the locall place of *Caelum Empyreum*: and the soules of the damned are constrained to stay below in the lowest Elements, where they are & shal be tormented for euermore.

But

But if a man be too curious in this point, I would wish him conferre with Socrates, who being asked what was done in hell, said: He neuer went thither, nor communed with any that came from thence: By which answer he derided the curiosity of the demander.

Socrates.

Euclides (as Maximus writeth) being demanded of one what the gods did, and with what things they were best delighted, said; As for other things I know not, but I am sure of this, that they hate all curious persons.

*Maxim.
sum. 23.*

But this is not the thing we aime at in this depth of hell.

This word Deepe doth bewray vnto vs the impossibility of getting out, once in: for God hath made hell so deepe, as there is no hope of crawling out.

Observatio.

In inferno nulla redemptio: In hel there is no redemption: Therefore *Infernus ab inferēdo dictus, quia ita inferuntur & precipitantur, ut nunquam ascensuri sint:* that is, Hell is said of casting in, for they shall be so cast downe, as they

Infernus.

shall neuer haue hope or power of crawling out.

Hugo.

Infernus (saith Hugo) *est profundus sine fundo* : that is, A deepe without bottome. That party that had not on the wedding garment, was not only cast into hell; but he was also bound hand and foot : and all to shew the impossibility of getting forth, once in : Binde him hand and foot, and cast him into viter darknesse.

Mat. 22. 13.

Simile.

Now alas, if a man be bound hand and foot, & cast into a well five thousand fadomes deepe, what hope hath he of ener comming out: so hel is deepe, and hee that is once tumbled in, shall neuer come forth moze.

Luk. 16. 28.

This is eident by the speech of Diues, who said: O Father Abraham, send Lazarus or some from the dead, that my brethren may not come into the like place of torment. What is the reason that Diues begged not for his owne passage from thence vnto them, who was able to haue taught the deuils of hell by wofull experience? He knew that that had bene bootlesse,
for

for he saw *ingentem hiatum*, A great gulfe set betwixt heauen and hell, that made the passage impossible.

In earthly prisons and dungeons, a man by some or other meanes haply may get out: but hell is deepe, so deepe, as Heauen, Earth, and hell, can neuer helpe one poore soule forth.

This then well considered, should worke deepe humiliation in the soules of euery of vs, that so grace may receiue vs, & not this deepe deuoure vs.

Vse 1.

One depth cryeth and calleth out for another: the Depth of hell calleth to vs for answerable humiliation: hee that will not bee humbled for his sins here, shall be humbled and tumbled to the deepe of hell hereafter.

God giveth grace to the humble: yea the deeper thou art in the Law, the higher thou shalt be in the Gospell: the deeper in hell, the higher in heauen: a bucket, the deeper it goeth into the well, the more water it bringeth vp with it: so the deeper a man is humbled for sin, the more shall be his grace of saluation. Humble your selues ther-

Simile.

fore vnder the mighty hand of God, thar ye may be all exalted in the day of Visitation.

Luk. 18. 13

In this deepe was the poore Publican, when in bitternesse of heart he vttered these words, Lord, be mercifull to me a sinner: A sinner by birth, a sinner by life, a sinner by thought, a sinner by word, a sinner by worke, a sinner by sins of omission, a sinner by sinnes of commission, a sinner befoze my conuersion, a sinner many thousand times since my conuersion: Lord, be merciful to me a lamentable sinner.

Use 2.

Esay 56. 6.

1 Cor. 6. 2.

Againe, seeing Hell is deepe, as once in, no hope of crawling out: Let vs seeke the Lord while he may bee found, and call vpon him while he is neere, *Ecce nunc tempus acceptum*: Behold, now the accepted time, behold, now is the day of saluation.

This life is the time wherein we must worke out our saluation with feare and trembling, if after this life we will be freed from the deepe damnation of Tophet.

The irrational creatures themselves

selues are very carefull to take their times and seasons, as saith the Prophet, Ier. 8. 7. The Storke, the Turtle, Crane and the Swallow obserue their times and seasons: there is a time when the Swallow is with vs in England, and there is a time when he takes his leaue of vs.

That silly creature in the firt of the Prouerbs, gathereth in Summer to maintaine the poore life of it in Winter: So should we take our time: for after this life, there is neither place for pardon, nor time for repentance.

Yet for all this, golden Time is not respected, but men do poss off their repentance from day to day, till at the last, they sinke into the depth of hell.

Yea, the time of Grace is tedious to many, they must haue some or other carnall delight to dꝛiue it away: 'Tis death to many to attend willingly vpon the meanes of their saluation an houre or two; but there will come a time, when they shall wish, that all their life had bene spent at the hearing of Sermons and Prayer,

as tedious as it seemeth to them now.

¶ The damned in hell would give (if it were in their power) a million of worlds, to haue but one houre granted them to liue on the earth againe, that so they may come within compasse of offered grace to saluation. But if ye will not heare the Lord when he calleth to you, there wil come a day when ye shall cry, Lord, Lord, and his cares shall be shut to your prayers, and his iustice shall cast you into the deep dungeon of Tophet, there to remaine, till ye haue payed the vttermoſt ſarching.

The fourth part of the Description of Tophet, mentioned in this word, Large.

As the Lord hath made hell Deepe, so hath he made it Large, in regard of the great number that ſhal be tormented in her, as ſaith Oecolampadius.

This word is vsed in the fiſt chapter of this Propheſie, Hell hath enlarged her ſelfe, and hath opened her mouth without meafure: It hath ſet open her mouth, as it were with a gape, and all to receiue the great multitudes

*Tempus
gratie negligere, et
hab-
ſolate animā
perdere.*

Mat. 5. 26.

The 4. part.
And large.
Oecolam. in
Eſai. Ob-
ſeruat.

Eſay 5. 14.

titudes that shall descend into her.

It is called *Lacus magnus* in the Revelation 14. 19. A great Lake.

That this doctrine is too true, witnesseth that of the Gospel of Mar. 20. 16. *Multis vocatis*, Many are called, but few converted: Many called, but few chosen.

The most High made this world for many, but the world to come for very few.

But some man may object against these Scriptures other Scriptures, to prove the great number of them that shall be saved, and so by consequence, the small number that shall be tormented in Tophet.

Saint Matthew saith, That many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdom of God: many, an innumerable company shall be saved.

Saint Iohn in Revelation. 7. 9. doth point out that great number that shall be saved, with that *nota stellifera*, that starry note, Behold I saw a great multitude

4 Esd. 8. 1.

Object.

Mat. 8. 11.

tude of all Nations and Kindreds, and People, and tongues, that stood before the Throne, and before the Lambe, clothed in long white robes, & palmes in their hands: long white robes in token of puritie, and palmes in their hands in token of victorie.

It may seme by these scriptures, that many shall be saued, and not such a multitude damned.

Answer.

I answer, That though the number of the Elect be great, by it selfe considered (to the praise of Gods mercy be it spoken) yet if it be compared to the number of those that shall glorifie Gods iustice in hell, Alas, then a remnant of Israel shall be saued : they are but a handfull, and therefore hell must be made exceeding Large.

This great destruction of the damned in hel, is likewise shadowed out vnto vs in the iudgements of God on earth, mingled with mercy ; as in the destruction of the old world by water, how few escaped there a line : only Noah with his family : in the destruction of Sodome by fire, how few escaped there

Gen. 7.

Gen. 19. 16

there alive: onely Lot with his daughters: in the destruction of Iericho by the sword, how few escaped there alive: onely Rahab with her family, that entertained the Israeliticall Spies. To come to later times, in the destruction of Ierusalem by Titus Vespasian; how few escaped there alive: Many hundred thousands of them were starued to death, many hundred thousands of them taken captiues to the Roman Empire, some put to one death, some to another, and few escaped alive, and those of the meaner sort, *agricole & vinitores*, Husbandmen and labourers in Vineyards.

Ios. 6. 23.

If (beloued) in the iudgements of God in this world so few haue escaped alive, how few (thinke you) shall scape at the dreadful day of iudgemēt, when of euery idle word that men shall speake, a great account must be made for the same? yea, when Inquisition shall be made for the very thoughts of the vngodly: If the iust shall scarce be saued, where shall the sinner appeare? Againē, that great is the number of those

Mat. 12. 36.

Wisd. 1. 9.

Ioh. 1.

those that shall to Tophet, and therefore Tophet made large to giue them fiery intertainment, it appeareth in the very lines of men vpon earth: for, where there is one that commeth to the profession of the truth, truly with the sincere heart of Nathaniel: there are ten, yea twenty, yea more, that walke in the way of sinne, in the road to Tophet, without any checke of conscience, remorse for their sinnes, or reclamation from their sinfull courses in the world: some in the way of Atheisme, some in Paganisme, some in Epicurisme, some in Brownisme, some in Anabaptisme, some in Mahometisme, some in Papisme, yea some in Deuillisme: a matter with many teares to be lamented.

Ite.

But wouldst thou not be with this large companie, in this large place of torment? Then follow not a multitude to doe euill! Revel. 18.4. Come out from amongst them, for if thou beest partaker with them in their sins, thou must be partaker with thē in their punishments: Fashion not thy selfe af-
ter

ter the wicked fashion of this world : rather walke alone by thy selfe to heauen, than goe with the multitude to hell : Walke in the narrow way of grace to saluation, shun the broad and large way, for that will bring thee to Tophet, which (as thou hearest) is made exceeding deepe and large.

The first part of the description of hell in these words, The burning thereof is fire : expressing the bitterness of the torments of Tophet. There is great controuersie among the learned about this fire, Whether it be true substantiall fire, or fire allegoricall : if it be true fire, whether it be materiall, corporall, or spirituall.

If it be Corporall, whether it burneth the body only, or soule and body also :

Whether there be true fire in hell : or whether these words (the burning thereof is fire) bee taken allegorically :

Caluin would haue it taken allegorically, and thinks there is no true fire in hell.

The first part.
The burning thereof is fire.

An infernalis.

Quest. 1.

Caluin. in E. 1.

His reason is this, If wood and the Worme be taken metaphorically, why not then the fire also?

*Resolutio 1.
questionis.*

But this is no argument to prove this fire allegoricall : For in the holy Scriptures, things spoken together, are not alway taken in the same manner and nature : For examples sake ; CHRIST is called a Doore, a Vine, a Rock, a Stone, figuratively : and doth it therefore follow, that he was not God and Man substantially?

Luke 22.

Againe, in S. Lukes Gospell, our Saviour saith, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eat and drinke at my Table in my Kingdome : Eating is allegoricall : but will you say that the Kingdome is allegoricall also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, I utterly deny.

*Bullinger in
Esa.*

Bullinger holdeth true and substantiall fire in hell : and so do the most and best of the learned.

Gen. 19.

Christ punished with Fire in this world, Sodome : and the Murmurers in

in the Booke of Numbers, chap. 11.
and called the name of that place,
Thabherah ; because the fire of the
Lord burnt amongst them.

Numb. 11.

And Christ shall come to iudgement
with Fire : which shall haue two pro-
perties.

Esay. 66.

To burne : this property shall pu-
nish the wicked : to shine : this pro-
perty shall comfort the Saints, as
saith Theodoror.

Theod. in
Ezal. 96.

And what shall hinder the being of
fire in hell, when the extremity of tor-
tures shall be put vpon the damned :
he that will not beleue this, shall one
day feele it to his sorrow.

If then it be granted, that there is
Substantiall fire in hell, the next questi-
on will be, Whether it be Materiall,
Corporall or Spirituall ?

Quest. 2.

Surely Materiall fire, that is, fire
nourished and maintained with wood,
it shall not be : for as the flashings of
Ætna and Vesuuus, and other places
of the earth, do burne without fuel; so
shall the fire of hell do : he that is able
to make the damned liue without food,
is

Resolutio 2.
quæstionis.

is able to maintaine this fire without wood.

Gregory.

Whether then it bee Corporall or Spirituall, (for if it be Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be Spirituall: and to goe about to make it Spirituall, is to make it no fire at all.

But it is most probable that it is, and shall be, a Corporall fire, with an extraordinary afflicting power, given vnto it, tormenting both Soule and body.

Augustine.

Saint Augustine affirmeth the fire of Hell to be Corporall.

Quest. 3.

If it be Corporall, whether it tormenteth the body only, or both Soule and body: and how a Corporall fire should worke vpon a Spirituall substance.

Bernard. de
interiore
domo. ca. 38

Saint Bernard saith, that *Ignis exterius: carnem comburit, vermis interior conscientiam corrodet*: that is, Fire shall outwardly burne thy flesh, and a worm shall inwardly gnaw thy conscience.

Againe,

Againe he saith, *Duo mala sunt ver-
mis & ignis, altero roditur cōscientia, al-
tero conciemantur corpora:* that is, the
worme & fire are two insufferable tor-
ments: by the one, the soule is vexed,
by the other, the body scorched.

Idem par.
serm. 16.

Againe he saith: *In carne cruciaban-
tur per ignem in spiritu per conscientia
vermem:* that is, in the flesh they shall
be tormented by fire, and in the Spirit
by the worme of conscience.

Idem medi-
tat. 4. cap.

Isodore saith, that there is *duplex
pœna damnatorum, quarum mentem vrit
tristitia, & corpus flamma.* that is, Their
minde burne with sorrow, and their
bodies with the flame.

Isodor. de
summis bono
l. 1. c. 32.

Beda saith, *Ignis erit pœna extrinsecus
saniens, vermis dolor, interius accensans:*
that is, The fire shall be a torment out-
wardly raging, and the worme a griefe
inwardly accusing.

Bed. lib. 3.
in cap. 9.
Mat.

Though these maintaine fire in
hell, yet they hold (as you see) that
it is not of power to touch the soule,
but only to torture the body: but I am
perswaded according to the iudgemēt
of many learned Fathers, That this
fire

is able to maintaine this fire without wood.

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scim. 16.

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by conscience.

Idem medi-
tal. 4. cap.

that there is duplex
tormentum mentem vult
ma that is, Their
torment, and their

Idolor. de
summo bono
l. 1. c. 31.

panda extrinsecus
interius accusans:

Be 1. lib. 3.
in cap. 9.
dist.

shall be a torment out-
side, and the worme a griefe
within.

Though these maintaine fire in
hell, yet they hold (as you see) that
it is not of power to touch the soule,
but only to torture the body: but I am
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of many learned Fathers, That this
fire

Zanch. de
Queribus
Dei, part. 1.
lib. 4. ca. 19.

Iust. Mart.
Apologia 1.
pro Christi-
anis.

Mat. 25. 41.

Chryso.

Luk. 6. 24.

Ruffinus.

fire tormenteth both body and Soule.

Zanchy de Operibus Dei, saith, That the deuils, mens bodies and soules are tormented with fire euerlasting. For as they were (as Simeon & Leui) brethren in the same euill, so both of them shall be tormented in the same fire.

Iustine Martyr saith, That the deuils shall suffer punishment and vengeance enclosed in euerlasting fire: and they are no bodies, but spirits.

The truth of this is ratified by Christ himselfe: Goe from me ye cursed, into euerlasting fire, prepared for the deuill and his angels.

And the speech of Diues proueth this most true: for it is no Parable, but History (as Chrysostome saith) *Parabola sunt ubi exemplum ponitur, tacentur nomina*: that is, Those are Parables, where an example is propounded, and no names mentioned: he crieth out, and shall for euerlasting, I am tormented in this flame.

And if a man will not beleue this, I make bold to vse against him, the words of Ruffinus, who saith, *Si quis negat*

negat diabolū eternis ignibus mancipandum, partem cum ipso eterni ignis accipiet, ut sentiat quod negavit : that is, If any man doth deny that the deuill is tormented with euerlasting fire, he shall one day be partaker with him of that fire, that hee may feele that which hee would not be brought to beleue.

But how this Corporall fire shall torment the deuils and the spirits of the damned, I know not, and I trust neuer to know, and it is but curiosity to be too inquisitive in these points: for as a Father saith, *Melius est dubitare de occultis, quàm litigare de incertis, viz.* It is better to doubt of vnknowne things, then to strue for vncertaine.

August.

Compeſcat igitur ſe humana temeritas, & id quod non eſt, non querat, ne illius quod eſt non inueniat : that is, Let no man rashly meddle about those things that are not reuealed, lest he finde not the good of those things that are reuealed.

It being probable that there is in hell a Substantiall and Corporall fire, that vexeth both the soules & bodies

*Ignis inferni
multum dif-
fert ab ele-
mentari.*

of the damned, let vs now see the difference of this fire frō our elemental fire.

This fire of hell differeth from our elementall fire in five respects.

First, In regard of heat : Our fire in regard of hell fire, is but as fire painted on a wal in regard of our fire.

Oh, it is a fierce and an intolerable fire.

Exemplum.

We read of one, who (bpon the violence of any strong temptation) would lay his hands on burning coales, and being not able to endure the same, would say to himselfe: O how shall I be able to endure the paines of Hell fire?

Dan. 3. 21.

The fire into which Sydrach, Misach and Abednego were cast was exceeding fearfull: but alas, nothing to hell fire.

Esa. 33. 14.

Esa speaking of this terrible fire, saith: Who is able to dwell in this devouring fire? or, who shall bee able to dwell in these everlasting burnings?

Secondly, In regard of light, Our fire giueth a comfortable light, but the fire of hell giueth no light.

Crema.

Aterrible description of Hell.

61

Cremationem habet, lumen verò non habet, saith Gregory; It burneth, but giueth no light at all.

It is a darkish fire (saith Basil) that hath lost his brightnesse, but kept his burning.

Phauorinus *in verbo adns* saith: Hades is a place voyd of light, and full of eternall darknesse.

Sophocles calls it *μῆλας ὁ ἄδης*: blacke darknesse.

Euripides calls it *τὸ ἀνέστητον οἶκον*: the house without Sunne-light.

Theognis calls it *κρυπταὶ τὸ πόλεις*: the blacke gates.

Eustathius saith, *τὸ πρὸς ὁμοπνὸς ὑπὸ γῆς*: Hell is a darke place vnder the earth.

The darknesse of Egypt was wonderfull and fearefull: Wonderfull, because it was so thicke as it might be felt: Fearefull, and therefore made the ninth plague of Pharaο: yet that darknesse was nothing to the darknesse of hell, which is called the blacke darknesse.

The Poets. in regard of the darknesse thereof, do compare hell to a cer-

U 3

taine

Greg. Moral. l. b. 9. cap. 46.

Basil. in Psa. 33.

Phauor. in verb. Hades.

Sophoc. in Oedipo.

Euripid. in Aristide.

Theognis gnoma.

Eustath. in 1. Iliados.

Exo. 10. 21.

Iude 13.

*Cimera te-
nebræ.*

taine territory in Italy, betwixt Baia and Cumæ, where the Cimenj inhabit: so incircled with hills, that the Sonne neuer commeth to it: where vpon this Proverbe cometh: *Cimera tenetris atrior*: Darker then the darknesse of Cimeria. Whosoever he be, that loveth darknesse more then light, shall have his heart full of darknesse in Tophet.

Thirdly, Our elementall fire burneth the body only, but the fire of hell burneth both soule and body, as ye haue heard at large.

Fourthly, Our elementall fire consumeth that which is cast into it: but the fire of hell doth alway burne, and neuer consume.

Mar. 3.

Esay 66.

Fifthly, Our elementall fire may be quenched, but hell fire can neuer be quenched: The chaffe will be burne with vquenchable fire: their worme shall neuer die: their fire shall neuer goe out.

As there is nothing that maintaineth it, so there is nothing that can extinguish it.

From

test (as saith S. Chrysostome) this *pœna damni*, this punishment of losse is more bitter then the paines of hel, yea, worse then a thousand hels.

*Pœna dam-
ni.*

This *pœna damni*, though it be a punitiue punishment, yet it hath a positive effect: for to be depriued of ioy, cannot but bring intolerable sorrow: euen as the absence of the Sunne causeth darkenesse, so the want of Gods presence bringeth insupportible griefe.

Sauie.

1 Sam 4. 8

When the Arke of God was taken by the Philistims, old *Eli*, with griefe, fell backward and died.

*Plutarch. in
2. c. Demio-
Nentis.*

Demosthenes took his banishment so heauily, that many times he would weep bitterly when he looked towards Athens, though he found much kindness at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he looked towards Italy.

1 Sam 14.
20.

Asa took his banishment from his fathers presence very grievously.

If these exiles breed such sorrow, how fearefull will it be to be banished from

from the presence of the Lord! who is the Father of mercies, and God of all consolation: in whose presence is joy, in whose pleasure is life : to be banished from the presence & loving countenance of the Lamb: from the fellowship of Saints and Angels : from all loves and felicity, with that bitter sentence, Goe from me, ye cursed, into everlasting fire, prepared for the devill and his angels. Goe from me, these are words of separation : yee cursed, these are words of obliuation : into everlasting fire, these are words of desolation: prepared for the devil and his angels, these are words of dolefull exemplification.

This is the greatest part of the second death : for as the first death separateth the soule from the body, so the second death separates soule and body from the presence of the Lord for evermore.

O what weeping and wailing will there be when ye shall see Abraham, Isaac, and Jacob entertained into the Kingdome of God, and ye your selves shut out!

2 Cor. 1. 3.

Mat. 25.

Luke 13.

We therefore spake truly that said,
The teares of hell are not sufficient to
bewaile the losses of heaven.

*Infelicitissimum genus infortunij, memi-
nisse fuisse felicem: that is, it is the vn-
happiest thing of all, to thinke, that e-
uer we were happy.* (norm:

Poets.

Dura satis miseriis memoratio prisca bo-

It is misery enough, & though there
were no more misery, to remember
the ioyes we haue lost.

Text.

As the old man in the Poet said, I
haue a sonne, nay, alas, I had a sonne:
so the damned may say: We haue a
heaven, nay, alas, we had a heaven.

Lyfimach.

Lyfimachus King of Macedonia,
warring against the Scythians, being
enforced by extreme thirst, to yeld
himself into the hands of his enemies,
after he had drunke cold water, brake
out into these lamentable words:
Good God, for how short a pleasure,
how great a Kingdome haue I lost? So
the damned soule may say, Good God
for how short a time of pleasure, how
great a Kingdome haue I lost?

And surely this is iust with God,
that

that those that separate themselves from him here, should be banished from him hereafter: That those that hate the Saints here, should be debarred their company hereafter: that those that crucifie the Lambe here, should be cursed of the Lambe everlastingly hereafter.

The second thing that maketh Hell torments so bitter and intolerable, is *pæna sensus*, the punishment of feeling. Every member of body, and every faculty of soule, together tormented for ever.

Pæna sensus

The eye afflicted with darknesse, the eare with horrible & hideous outcries, the nose with poysonous and stinking fanozs, the tongue with gally bitternesse, the whole body with intolerable fire: a fire, that shall burne so violently, that the damned shall prize a drop of water aboue ten thousand worlds.

The faculties of the soule also shall be most pitionously tormented: the memory with pleasures past: the apprehension with paines present: the vnderstan-

Miseria re-
probos
Miseria.

derstanding with ioyes lost : & in this faculty shall lie the worme of conscience gnawing, which the Scriptures so often threaten to sinners : this worme is a continuall repentance and sorrow full of rage and desperation, by reason of their sins ; & this worme or remorse shall chiefly consist in bringing to their minds the meanes & causes of their present calamities : how easily they might haue been freed from hell, and how often they haue bene invited to Heauen, and they would none, but now when they would they cannot. And this worme biteth and gnaweth on the bowels of these miserable men for euermore.

They will also shall be most grievously tormented with a furious malice against God, and against the Elect. And in this their cursed estate, they shall re-curse, curse God againe, because he made them, and making them, adiudged them to death, and dying, they can neuer find death : they shall curse his punishments, because he punisheth them so vehemently : they shall curse his

his benignities, because they are saw-
red with contrary severities : they
shal curse Christs blond shed upon the
Crosse, because it hath bin available
to saue thousands, and nothing avail-
able to saue them : they shal curse the
Angels in heauen, and the Saints in
blisse, because they shal see them in ioy
and themselves in torment : cursings
shall be their hymnes, and howlings
their tunes : blasphemy shall be their
ditties, and *lachryme* their notes : la-
mentations shall be their songs, and
scréeching their strains: these shall be
their euening and morning, yea mour-
ning songs : Moab shall cry against
Moab : father against child, and child
against father, that euer he begat him:
Va, va, va, Reu. 8. Va pra amaritudine,
va pra multitudine, va pra aternitate pe-
ccatorum: id est, Woe in regard of the Bir-
ternes, woe in regard of the Multitude,
and woe in regard of the Everlasting-
nesse of the torments of Tophet.

Now therefore I may truly say of
all the damned cure, as our Saviour
saide of Iudas, It had beene good
for

Mat. 26. 14

for him if he had neuer been borne. So
it had been good for the damned, if they
had neuer been borne: or, if they must
needs haue a being, they had bin toads
or serpents, that so they might neuer
haue knowne these unspeakable sor-
rowes of Tophet.

I cannot but muse at a
wicked hel-hounds, that
execrable words: T
damned if ever I knew
God damne me body
it not. Alas, alas, full
wretches know, what
ned: if they did vndersta
would bee hanged by
would vse these fearfull spee-
lesse they meant with the mou-
neuer to be at quiet, till they haue
clipt their wings in those flames.

I therefore conclude this part with
the admonition of Prosper, who wi-
sheth all men to thinke, how great an
euil it is to be excluded the presence of
God, to be banished from Heauen, and
cast into euerlasting fire with the deuill
& his angels, to see no light, but feele

Prosper. de
vita con-
e. vi. l. i. i. u. a.
lib. 3. ca. 11

excessive heat, to be drowned in the deep Lake of *Gibenna*, & to be eternally torne with most greedy wormes: To thinke on these things (saith he) is a sure way to renounce all vice whatsoever: and he that will not be brought to lay to heart these, I leaue him to the smart of them for euermore.

Next part of the description of Hell is set downe in these words, *Id.*

It is noted the eternity of torments of *Tophet*,

perpetuity of these torments here mentioned in the book

The sixth
part.
And much
wood.
Obfer.

The Prophet *Daniel* speaking of the condemnation of the wicked, addeth perpetuity to their shame: saying, Some shall awake to perpetuall shame and contempt.

Dan. 12. 2

S. Marke, speaking of the being worme, addeth perpetuity to the gnawing of it: their worme neuer dieth.

Mat. 9. 34

S. Paul addeth to the perdition of the wicked, perpetuity also: Their perdition is euermore, *2 Thell. 1. 9.*
Saint

for him if he had neuer been borne. So it had been good for the damned, if they had neuer been borne: or, if they must needs haue a being, they had bin toads or serpents, that so they might neuer haue knowne these vnspcakable sorowes of Tophet.

I cannot but muse at a company of wicked hel-hounds, that wil vse these execrable words: Would I were damned if euer I knew of this or that: God damne me body and soule, if I do it not. Alas, alas, full little doe these wretches know, what it is to be damned: if they did vnderstand aright, they would bee hanged vp befoze they would vse these fearfull speeches: vnlesse they meant with the moth-flie, neuer to be at quiet, till they haue clipt their wings in those flames.

Prosper. de
vita con-
temp. Liuii.
lib. 3. ca. 11.

I therefore conclude this part with the admonition of Prosper, who wisheth all men to thinke, how great an euil it is to be excluded the presence of God, to be banished from Heaven, and cast into euerlasting fire with the deuill & his angels, to see no light, but feele

excessive heat, to be drowned in the deep Lake of *Gebenna*, & to be eternally torne with most greedy wormes: To thinke on these things (saith he) is a sure way to renounce all vice whatsoever: and he that will not be brought to lay to heart these, I leaue him to feele the smart of them for everlasting.

The first part of the description of Tophet, is set downe in these words, Much wood.

Wherein is noted the eternity of the torments of Tophet.

The perpetuity of these torments is euery where mentioned in the book of God.

The Prophet Daniel speaking of the condemnation of the wicked, addeth perpetuity to their shame: saying, Some shall awake to perperuall shame and contempt.

S. Marke, speaking of the beryng worm, addeth perpetuity to the gnawing of it: their worme neuer dieth.

S. Paul addeth to the perdition of the wicked, perpetuity also: Their perdition is euerlasting, 2 Thel. 1. 9.
Saint

The sixt
part.
And much
wood.
Obfer.

Dan. 12. 3.

Mat. 9. 24.

Iude.

Saint Iude addeth the like, That they suffer eternall fire.

Reu. 10. 10

And Saint Iohn doth adde vnto the lake perpetuicy ; The deuill was cast into the lake, where he shall be tormented day and night for euermore.

Reu. 9. 6.

Thus we see that the torments of hell are infinite, *rattone finis* : without end: and though they take death, yet finde it they shall neuer.

6. Simile.

Thus shall they be like a man that is to be pressed to death, who calleth for more weight, more weight to dispatch him of his paine : but alas, he must not haue it : So in hell they shall cry for death, and goe without it.

Psal. 136.

As the Psalmist speaketh of Gods mercy, That his mercy endureth for ever, so the damned may say of his Iustice, that his iustice endureth for ever.

There were some comfort to the damned soules, if these their torments might haue end ; but y shall neuer be: that is that that breaketh the hearts of the damned: no torment in hel comparable to this of perpetuicy; what neuer hath end, neuer: O this is such a torment,

ment. that the damned themselves are not able to expresse.

It is a common saying : But for hope the heart would burst ; but they are shut out of all hope : and therefore who can expresse their torments ?

Adagium.

☞ (saith a heathen man) God shall once give an end to these evils: but the damned shall never be able to say this.

☞ or (as Gregory saith) *Alors miseris sit sine morte : finis sine fine: defectus sine defectu: quoniam mors semper vinit, & finis semper incipit, & defectus deficere nescit: that is,* The death of the damned is such as shall neuer dye; their end shall neuer end; and their destruction, a perpetuall confusion.

Gregory.

So maruell therefore if S. Bernard saith; *Horreo in manus incidere mortis uiuentis, & vite morientis: that is,* It is a terrible thing to fall into the hands of liuing death, and dying life.

Bern. de consid. ad Eugen. l. 5.

If there might be an end of these paines it were something, though it were after so many millions of yeres as there are drops of water in the sea, Stars in the firmament, moles of dust

¶

upon

upon the earth, and as there have ben moments of time since time began : but this cannot be granted : but when the Lord doth give over his being, then & neuer befoze then shall the damned be discharged, though the blockish Catabaptist perswadeth the contrary.

The reason of the perpetuity of these torments, is threefold.

The first, Drawne from the Maiesty of God offended : an infinite Maiesty offended, an infinite torment imposed.

The second, Drawne from the state and condition of the damned : For as long as they remaine sinful, so long shall they remaine tormented for sin: but in hell they ever remaine sinful, therfore in hell they shall ever be tormented.

Sinne is like oile, and the wrath of God like fire : as long as the oile lasteth, so long the fire burneth, and so long as they are sinfull, so long for sin tormented; therfore for ever damned.

For most sure it is, that in hell there is neither grace nor denotion: the wicked shall be cast in *exteriores tenebras extra limitem diuina misericordia*: They shall

shall be cast into outward darknesse,
out of the limits both of grace and
mercy. Though their weeping in hell
may seeme penitentiary, yet they doe
but *lugere penas, non peccata*: they doe
but inourne their sorrowes, not lament
their sinnes.

And though Diues his prayer for
his brethren may seem to proceed from
a charitable soule, yet it was not for
their good, but for his owne: for hee
knew that if they should come to hell,
(his lewd and vicious example being
part occasion thereof) his torments
should be doubled, nay centupled vpon
him. In hell therefore there being
neither grace nor deuotion, but still
affected iniquity, their torments must
be euerslasting.

The third reason, Drawne from that
stinging attribute of Gods Iustice; be-
cause life was offered them here, and
they would none, it is iust with God,
that when in hell they begge it, they
should goe without it: yea, that they
should seeke death and neuer finde it.

Once they were offered saluation,

being gone in Adam, but that offer being neglected, let them neuer looke for another.

¶ If this long torment were alwaies thought vpon, it would make vs vse this short time of our life better: they are Spirituall Lunatiques, and worse then mad Be-Homices, that will purchase an eternall torment for so short a pleasure.

I beseech you therefore (beloued brethren) for your soules sake, which should be more worth vnto you than a thousand worlds, let not these infinite torments be passed ouer with a short or shallow consideration, but write the remembrance of them in the inward parts of your soules with the Diamond of deepest meditation, that so this Tophet may neuer be your destruction.

The seventh and last part of the Description of Tophet, set downe in these words, The breath of the Lord like a riuer of brimstone doth kinde it.

In which words there is not only a Prosopopeia in the breath, but a Topographia

The seventh and last part.

The breath of the Lord, &c.

pographia in the b2imstone vsed: both which figures doe notablie expresse the furious indignation of the Authour, and the fierce severitie of the Act: the Autho2 or Indictour of al these feareful punishments, is the Lord God of- fended, at whose anger the Heavens doe melt, the Earthquakes, and the whole Creation trembles, into whose hands to fall is most fearefull, For the Lord our God is a consuming fire.

Heb. 12. 29

The Lord is the decreer, appointer and commander of all these fearefull torments: and the Lord doth execute them vpon the damned, both *immediatè*, immediately from himselfe, and *mediatè*, mediately by his instruments, as by the devils, fire, darknes, stinch, and other creatures.

Feare therfore (in the feare of God) this fearefull and terrible name I E- HOVAH: that at the day of neede, y^e may find him a milde & gentle Lambe, and not a roaring Lyon of Iudah.

Reuel. 5.

The severity of punishment is set downe by a double allegory, Breach and Brimstone.

A^ct. 9. 1.

To expresse the rage and tyranny of Saul against the Lambes of IESVS, this word is vsed in the A^ct: And Saul yet breathing out threatnings and slaughter against the Disciples of the Lord; &c.

So here to expresse the furious indignation of the Lord against sinners, the Breath of the Lord is vsed.

Like a Riuer of Brimstone.

The perplexing propertie of brimstone is to burne: Darkely; to grieve the sight: Sharply, to afflict the nose: Loathsomly, to perplex the smell.

Gen. 19. 24

We reade in the Scriptures, that the Lord being much prouoked, punished not onely with fire, but with burning brimstone, which is ten to one more terrible.

Eze. 38. 22.

As vpon Sodome, he rained fire and brimstone from heaven.

Psal. 11. 6.

I will raine vpon him a sore raine, haile-stones, fire and brimstone.

Vpon the wicked God shall raine, snares, fire and brimstone, and stormy tempest, this shall be their portion to drinke.

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The beast, and the false Prophet,
both alive, were cast into the Lake of
fire and brimstone.

Apoc. 19.

20.

Oh who can expresse now the la-
mentation of Tophet, for the breath of
the Lord like a riuer of brimstone doth
kindle it!

As this should be of power to keepe
you from the least iniquity: so it should
possesse you with the knowledge of
the right nature of sinne: that it is the
most odious and loathsome thing in
the world: A stinking carcase stinketh
not so in the nostrils of man, as a pol-
luted sinner stinketh in the nostrils of
almighty God.

Gregory.

As Plato saith of vertue: That if it
could be seene with a bodily eie, it is so
splendid and glorious a thing, as all the
world would be rauished with the
loue of her: So may I say the contra-
ry of vice: That if sinne could be seene
in his owne colours, and in his right
nature, all the world would loath, and
utterly detest it.

Plato.

But miserable man (the more is the
pittie) conceiveth not aright of sinne,

one would thinke that Adam had committed but a smal sin in eating the forbidden fruit, at the intreatie of Eve, yet he and all his posterity guilty of eternal death for the same: One would thinke that that poore man had committed but a small fault, In gathering a few chippes on the Sabbath day; (we have fouler matters committed on our Sabbaths, and go unpunished) yet he was stoned to death for his labour: one would thinke that Ananias detaining part of the mony, and maintaining the contrary with a lie, had committed but a small fault, yet he was stricke dead for the same at the feet of Peter: one would thinke that an idle word were but a small sin, yet of every idle word that men shal speake, a great account must be made for the same.

And as men conceive of sinne, so they imagine of punishment, they thinke that the Lord will not deale so severely with them, and yet my Text saith, That the breach of the Lord like a River of Brimstone doth kindle

it :

Acts 5.

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ir: The terror of whose wrath is indurable.

Harken here all you that make but a sport of sinne, looke vpon your punishments prescribed : the least sinne that euer you haue committed (being weighry as lead) is able to sinke your soules downe to damnation.

Zach. 5. 3.

Cease therefore from euill, and doe that which is good : Cast away the works of darknesse, and put on the armour of light : hate the little sinne as wel as the great, an idle thought as well as blasphemy : make much of offered grace to salvation : Christ now knocketh at the doore of your soules, and would gladly come in and dwell with you : For it is his delight to dwell with the sonnes of men : Shut him not out as did the Berhleemites : Bid him not begone, as did the Gadarens, but Be ye open ye euerlasting doores, that the King of glory may come in ; that you hauing giuen him entertainment here, he may do the like by you hereafter, placing you with the sheep on his right hand, and singing this blessed har-

Prou. 8.

haruest song vnto you, Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.

To the which most blessed place of glory, the Lord bying every Soule of vs at the day of our death and dissolution; and that for IESVS CHRIST his sake, to whom with God the Father, and God the blessed Spirit, three glorious persons, but one immortall God, be ascribed all honour and glory, both in Heauen and Earth, this day and euer, Amen.

FINIS.

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soules
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An earnest and zealous
Prayer, to be saued from
the damnation of *Tophet*.



Most glorious everli-
uing, and everlouing
Lord God, the foun-
taine and well-spring
of all our happinesse,
we thy poore seruants,

(bntwozthy, in regard of our manifold
transgressions, of the least of thy bles-
sings) doe most humbly fall downe be-
fore the throne of thy dreadfull Maie-
tie, confessing in the bitternesse of our
soules, the basenesse and vilenesse of
our estates by sinne: O Lord ashamed
we are to come before thee, that are
nothing but sinfull corruption and a-
bomi-

A Prayer.

condemnation, but thou a spotlesse most pure, in comparison of whom, the Angels themselves are counted impure: we dare not therefore (being thus lothsome & abominable) presume to present our selues before thee, as in our selues, but in thy manifold mercies, and thy Son Iesus Christ his merits, in whom thou art delightfully pleased with all that faithfully call vpon thy name: Lord, in thy Son behold vs, we most humbly beseech thee, accept vs in his worthines, cleanse vs in his blood, iustifie vs in his righteousness, sanctifie vs with his spirit, and in his most precious death free vs from the damnation of hell. O till these comfortable tidings be sealed vpon to our soules, how perplexed are we! O how do our hearts quake and tremble, till we haue found the saluation of thee our God! Reiect vs not (O heauenly Father) that faine would, as he saued of thee, so by right ly serue thee: we plead now and euer for pardon, so for grace, whereby we may in plentifull manner bring forth fruits worthy of amendment.

Lord

A Prayer.

Lord keepe vs in body and soule to
thy euertlasting Kingdome and saluati-
on : Lord preserve vs from the terri-
ble torments of Tophet: What shall
become of vs, if we for our sins, when
we die, be thzown into that Lake that
burnes with fire and brimstone, so
bitterly, as forceth scratching and
screaming continually ! Lord deale
not with vs according to our sinnes,
and thy iustice, but in the multitude of
thy mercies saue our soules aline : Con-
sider the terrozs of our tronbled
Soules : Let not the grones of our
hearts be despised, but suffer them to
pierce the heauens for a blessing : Thou
that art the God of endlesse com-
passion, cast vs not away from thy
presence, we are the workmanship of
thine hands, Lord confound vs not:
Lord (that delightest not in the
death and damnation of a sinner) be
moued to shew pittie vpon vs : Christ
our blessed Santour, make in-
tercession to God the Father for vs,
speake by thy gracious Spirit peace
to our disquieted Soules, bind vp our
broken

A Prayer.

broken hearts : giue vs that we may
clereely see our names written in the
Booke of Life, and our soules released
from the fearefull damnation of To-
pher.

To this end (gracious God) remoue
all sinne from our soules, and plant in
the garden of our hearts, all those spi-
rituall and heavenly graces that are
proper & peculiar to thine Elect, that
we may be alwaies a sweet smelling
savour before thee : giue vs faith in thy
promises, loue to thy Maiesty, zeale to
thy glory, obedience to thy lawes, and
guide vs dayly by thy blessed Spirit
into all truth and godlinesse : Lord,
giue vs to be out of loue with the va-
nities of this life, to hate every worke
of darknes, the little sin as well as the
great : quicken vs (O Lord) by thy
quickning Spirit : I giue vs hearts
to be inflamed with the loue of thy
truth : I that wee could hunger and
thirst after grace, as the chased Hart
doth the running Brooke : I that
wee could experimentally say with
thy seruant DAVID, that all our
delight

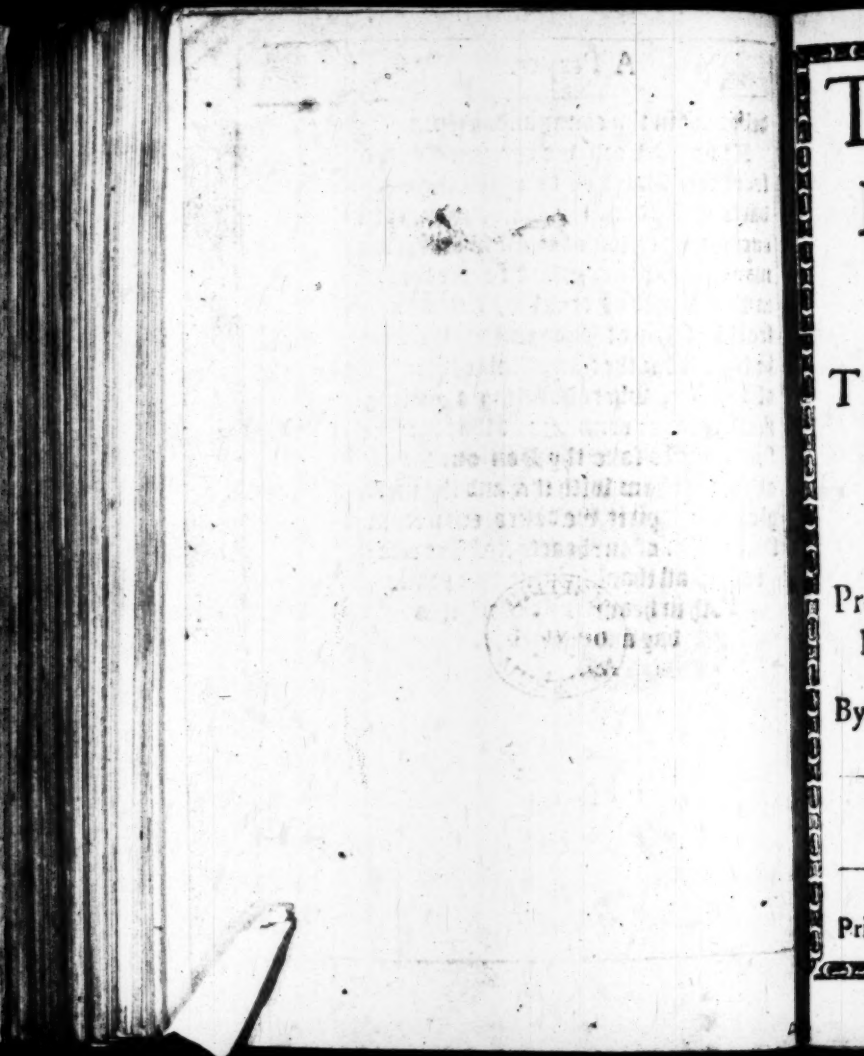
A Prayer.

delight is in thy commandments.

Thus (O Lord) we receiuing grace
from thy Maiesty, to repell the fiery
darts of the deuill, & to flye even from
euery apparition of euill: so doing we
may reap much comfort to our soules
in this world of trouble, and at the
fearefull day of Iudgement, we may
be freed from the lamentable tortures
of Tophet, where howling & yelling
shall be for euermore: and that for Je-
sus Christs sake thy Son our Sani-
uer: to whom with thee and thy most
glorious Spirit, we desire, even from
the bottom of our hearts, to haue offe-
red by all thanksgining and praise
both in heauen and earth this
day and euermore.

Amen.

FINIS.



The Blessed'st B I R T H

that euer was :

OR,
THE BLESSED
Birth of our Lord
and Sauour Iesus
CHRIST,

Preached at the *Fleet*, the 25. of
December, *Anno Dom.* 1627.

By HENRY GREENWOOD
Preacher of the Word of God.

ESAY 9.6.

To vs a Childe is borne, to vs a Sonne is giuen.

LONDON,
Printed by J. H. for Henry Bell. 1628.

THE HIGHER

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TO
THE RIGHT
VVorshipful Sir *Henry*
Lello Knight, and M^r. *James*
Ingram Esquire, Wardens of his
Maiesties Prison of the *Fleet*,
be this fleet and shallow
Tractate com-
mended,

Right Worthy and
VVorshipfull, I
(hauing receiued
from you in my
present afflictions so great fa-
uours, such tender compassi-
Y 2 ons,

THE EPISTLE

ons, and knowing how bale
an euill ingratitude is, that it is
inimica anime, dispersio virtu-
tum &c.) cannot but shew my
gratefull heart, in presenting
that to your Worships eyes,
that lately hath been sounded
in your eares: a subiect most
comfortable, and so necessary
to be knowne, delighted in,
and rested on, as without it
no saluation: for this is life
eternall, to know God, and
him whom God hath sent, the
Lord Iesus.

The Lord (of his infinite
mercy) giue you the sauing
knowledge of Christ Iesus, to
embrace him as your chiefeft
Lord

DEDICATORIE.

Lord and King : for to so many as receiue him, giues hee power, priuiledge; prerogatiue, to bee called and bee the sonnes of God.

The Lord giue you to know him in his	{	Person. Office. Power. Merit. Spirit.
---	---	---

In his Person	{	God. Man.
---------------	---	--------------

In his Office	{	King. Priest. Prophet.
---------------	---	------------------------------

Y 3

In

THE EPISTLE

In his Power

Mortifying
corrupti-
ons.

Sanctifying
affections.

In his
Merit

Redeeming to God
by his blood the
elect of God.

Justifying by his righ-
teousnesse the elect
to blisse.

Discovering er-
rour.

Conducting in-
to all truth.

In his Spirit

Perswading by
faith, confir-
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DEDICATORIE.

ming by holi-
nesse saluation
of your soules.

Blessed are you both, being
so, ten thousand times happie
are you, if you haue thus the
Lord for your God.

All these (the very ground
of all true comfort and hap-
pinesse) are liuely set forth in
this small present: therefore
let mee intreat you to peruse
the same at your best lea-
sures.

Now the Lord make this
and all other holy helps pro-
fitable and comfortable to
your owne soules: that sancti-

THE EPISTLE &c.

tie may be your portions in
this life, and salvation in the
life to come, for Iesus Christ
his sake, *Amen.*

Your Wor
be

H. GR.

From mine house
in *Finsbury-fields*
January 20. 1627.



THE BLESSEDST BIRTH THAT EVER WAS.

LUKE 2. 10, 11.

I bring you good tydings of great
that shall be to all people: that is,
at unto you is borne this day in the
Citie of David, a Saviour, which is
Christ the Lord.



he Lord our God hath
not onely given vs a
Christ for our redemp-
tion and saluation, but
(blessed be his Name
&c) he hath also disco-
uered him to the world by many

I. By

THE EPISTLE &c.

tie may be your portions in
this life, and saluation in the
life to come, for Iesus Christ
his sake, *Amen.*

*Your Worships for euer to
be commanded in
the Lord,*

H. GREENWOOD.

From mine house
in Finsbury-fields
January 20. 1627.



I

THE BLESSED'ST BIRTH THAT EVER WAS.

LUKE 2. 10, 11.

*Behold, I bring you good tydings of great
joy that shall be to all people: that is,
that unto you is borne this day in the
Cittie of Dauid, a Saviour, which is
Christ the Lord.*



The Lord our God hath
not onely given vs a
Christ for our redemp-
tion and saluation, but
(blessed be his Maie-
tie) he hath also disco-
uered him to the world by many:

I. By

The blessed Birth of

Mat. 3. 17.

By himsele, *Matth. 3. 17.* This is my beloued Sonne in whom I am well pleased.

Iohn 1. 29.

By Iohn Baptist, *Iob. 1. 29.* Behold the Lambe of God that taketh away the sinnes of the world.

Iohn 1. 33.

By a Doue, *Iob. 1. 33.* Vpon whom thou shalt see the Spirit descending, and tarrying still vpon him, that is he that baptizeth with the Holy Ghost.

Matth. 2. 9.

By a Starre, *Matth. 2. 9.* And loe, the Starre which they had seene in the East went before them, till it came and stood ouer the house where the Babe was.

And here by his Angell he discouers him to the Iewish shepherds feeding their flockes by night, and that in full and ample manner by two notable circumstances; of the place where, of the time when, this blessed Babe was borne: Behold I bring you good tidings of great joy that shall bee to all people: that is, that vnto you is borne this day in the Citie of David a Saviour, which is Christ the Lord.

which

Which words as they are couched
in two verses, so will they afford
two things observable :

1 A merry message: Behold I
bring &c.

2 An admired cause: That vnto
you is borne &c.

This mirth is } 1. By the magni-
amplified by two } tude.
2. By the multi-
tude.

1. By the magnitnde of it: Great
ioy.

2. By the multitude of the sharers
in it: That shall be to all people.

In which heavenly message I ob-
serue these thre :

First, the messenger: and that is an
Angell: Behold I bring you good ti-
dings.

Secondly, the message; and that is,
of great ioy: Of great ioy.

Thirdly, the extent; as the parties
to whom this ioy appertaineth: and
that is to all people: That shall be to
all people.

Behold I bring you good tidings:
behold

1

2

3

behold I bring you good tidings of great ioy: behold I bring you good tidings of great ioy, that shall be to all people.

But befoze I deale with this high and heauenly Instrument, a woꝝd of two of the woꝝd Behold.

Behold: It is a note of attention, six hundred times used in holy Writ: alwayes placed befoze matters of great weight and moment; sometimes befoze inutterable iudgements, as *Amos* 8. 11. Behold I will send a famine among you, &c.

Sometimes befoze inexpressible mercies: as *Esay* 7. 14. Behold a Virgin shall conceiue, and beare a Sonne, and his name shall be called Immanuel.

And here also in the woꝝds of my Text: Behold I bring you good tidings of great ioy, &c.

Hereupon Bernard calls it *Notam felisferam*, a happy note: a note that doth point out some rare matter to be reuealed, as the Starre stood ouer the house, and pointed to the Wise-men where the Babe was.

For the exposition of the word, doe
but compare *Matth. 6. 26.* with *Luke*
12. 24. there the Lord hath giuen it.

Saint *Matthew* speaking of the pro-
vidence of God ouer the fowles of the
aire, bleth the word Behold: Behold
the fowles of the heauens, &c. Saint
Luke speaking of the selfe-same sub-
iect, bleth another word, the word,
Consider: Consider the Ravens: So
that Behold, is as much as Consider,
and seriously perpend what God will
haue now deliuered to your soules.

I, that is, an Angell, as it ap-
peareth in the beginning of the verse:
Then the Angell said vnto them, bee
not afraid, for behold I bring you good
tidings &c.

Angell: it is as much as Messen-
ger: it is *Nomen officij, non naturæ*: a
name of office, not of nature: as you
may reade, *Hebr. 1. 7.* He maketh the
Spirits his Angels, or Messengers: The
Spirits, there is their name of nature:
His Angels or Messengers, there is
their name of office.

Hebr. 1. 7.

These high and heauenly instru-
ments,

ments, were messengers sometimes of Gods frowne, sometimes of Gods fauour.

2 King. 19.
35.

First, of Gods frowne: as was that Angell that slew of *Senacherib* host in one night, one hundred fourescore and five thousand.

Gen. 19. 13

And as were those Angels that destroyed the City of *Sodom*.

Mat. 9. 11.

Secondly, of Gods fauour: as were those Angels that ministred to *Christ* in the wilderneffe: For the Angels came and ministred to him.

Luk. 22. 43

And as was that Angell that comforted *Christ* in the Garden: For an Angell came from heauen and comforted him.

Obfer.

And as was this Angell that brings blessed newes of the birth of the Lord *Jesus*: Behold I bring you good tidings &c.

The point of this part, office of Angels, is the last verse of the first chapter to the *Hebrewes*: Angels are ministering spirits sent forth to minister for their sakes, that are and shall be heires of saluation.

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And this their office they haue most frequently perfozmed, witnesse the fozenamed places of Scripture, and many other places also: as an Angell haue *Eliab* fly from *Iezabel*: and an Angell here bzyngs excellent newes from heauen of the birth of a Sauiour: Behold I bring &c.

That Angels are present with vs, it is plaine by that of *Saint Paul* to the *(Corinths)*: Let the women be couered because of the Angels: the Angells behold the behauiour of man and woman in the congregation, in the worship of God: if therefore women should bee thorne as man (to whom God hath given the hotter & stronger bzyne) it would bee a confusion of seres, and a great displeasure to the Angels.

Againe, the office and presence of Angels is scene in this: A man taketh his hoyle and trauelleth him, his hoyle falleth vpon him, no bone bzoken, how commeth this to passe? by the prouidence of God in the watch of Angels.

This

Psal. 91. 12.

Psal. 8. 4.

This first sheweth the rare mercy of God to mortall and miserable sinners, that he will vouchsafe such high and heavenly instruments to attend vs in our outgoings and incommings, that wee dash not our foot against a stone.

Lord what is man that thus thou shouldest regard him, or what is the best of the sonnes of men, that thus in mercy thou shouldest visit him?

Secondly, here note the prerogative of the children of God; though they be in base estate of reprobate worldlings, yet they are great in the favour of the most high: yea the heavenly Angels are appointed of God their waiting men: as for the wicked, it is not so with them, but the blacke guard of hell dogs them, here to sinne them, hereafter to sinke them to perdition.

Thirdly, here is matter of consolation to the people of God: though man and Devil be against vs, yet if God be with vs, we need not be afraid: the Angels of God shall fight our battells for vs: as in eighty eight, and as *Elis.* told

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told his seruant, vpon the host of Angels perceined, Feare not, for there are more with vs, than are or can bee against vs.

2 Kings.

The second thing obseruable in this merry message, is the message it selfe:

2

wherein I note } 1. The matter:
Ioy.
2. The measure:
Great.

Behold I bring you good tidings of great ioy.

First Ioy.

This Angel brings not a brandisht sword, as once against Adam:

Gen. 3. 24.

This Angell brings not burning fire, as once against Sodome:

Gen. 19.

This Angell brings not consuming pestilence, as once against David:

24.

This Angell brings not sudden death, as once against Herod:

2 Sam. 24.

16.

Ag. 12. 23.

But this Angell brings tidings of ioy, and of great ioy that shall be to all people.

O blessed day is Christs Birth day; the blessedst day that ever came, a day of glad tidings, a day of great

Z

Ioy

toy that shall be to all people: O blessed be the womb that bare this Babe, and the paps that gaue this Babe sucke: for this blessed Birth day of Christ Iesus, brings toy and nothing but toy to all people.

Gen. 40.

Pharaohs banquetting birth-day yielded much sorrow, for then he hanged vp his chiefe Baker.

Matth. 14.
6. 10.

Herods banquetting birth-day yielded much sorrow: for then he cut off *John Baptists* head.

Ier. 20. 14.

Jeremy (though an holy man) cried out of his birth-day: *Maledictus dies* &c. Cursed bee the day wherein I was borne, and let not the day of my birth be blessed.

Iob 3. 3. 6.

Iob (though a iust man) cried out of his birth-day: *Perent dies in quo natus sum* &c. Let the day perish wherein I was borne, and let it not be ioyned to the dayes of the yeare.

But *Christs* Birth-day brings toy, great toy, and nothing but toy to all people.

And as toy in *Christs* Birth is here by an Angell proclaimed, so let vs know,

know, that we can have no peace with God, no ioy in soule, no hope of blisse, but in, through, and from this Lord Iesus.

Obfer.

Had not Christ come and assumed our nature, what should have become of vs: oh we had bene all euermore condemned.

Let vs therefore reioyce in the Lord alway, againe let vs reioyce: let our soules magnifie the Lord, let our spirits reioyce in Christ our Saviour: Let vs keepe this Feast with ioy and thanksgiuing, lauding the Lord for his sweet Christ, not with renell rout, gaming and prophaneſſe, knowing that Christ came not to make vs prophane or libertines, but to sanctifie our natures and save our soules, that we should serue him in holinesse and righteousness all the dayes of our life.

Vſe 1.

Again, if it be such ioy to see Christ poore, needy, and lying in a cratch, oh what ioy shall it be to see him in glory, triumphant in heauen at the right hand of the Father: This ioy who

Vſe 2.

can comprehend, this joy the Lord
bought for us all, when we shall bid
these our mortall cozps farewell.

Secondly, as joy, so great joy doth
Christs Birth afford: Behold I bring
you tidings of great joy. *Hec puerona-
to properant gaudia telus, caelestis riste
sedes, & gestit orbis:* Great joy: Joy
in heaven, joy on earth: joy to Angels,
joy to men: joy to Jew, joy to Gen-
tile: joy to rich, joy to poore: Behold
I bring you tidings of great joy.

Quia ceteris praesentum:

Great joy

Quia multos consolatum:

Quia perpetuo duratum:

Great for the excellency: great for
the universality: great for the semp-
ternity: Behold I bring you tidings of
great joy.

First, Great for the excellencie.

So excellent is this joy, as it passeth
all vnderstanding.

So excellent is this joy, as it ravished
Peter on the mount:

Phil. 4.7.

Math. 17.

So excellent is this ioy, as it euen filled *Paul* with consolation.

2 Cor. 7.

So excellent is this ioy, as if it be perfected in vs, I know not what it should be but life euerlasting: great therefore is this ioy.

Secondly, Great for the vniuersalitie.

It reacheth to all times, past, present, and to come: to all people, *Jews*, *Grecians*, *Romans*, *French*, *English*: to *Moses* in the *flags*, to *Ioseph* in *Egypt*, to *Daniel* in *Babylon*, to *Iob* in *Uz*, to *Simeon* in *Ierusalem*, to the *Canaanite* in *Sidon*, to some in *Rome* vnder the *Popes* nose: for the Church of God dwelleth where the throne of *Satan* is: great therefore is this ioy.

Reu. 3. 13.

Thirdly, Great for the sempiternitie.

The ioy of hypocrites and worldlings is short and momentany: it drops in aduersity, & drops in death: as *Iob* speaketh, They reioyce in the sound of Organs, and suddenly goe downe to hell: But this ioy is permanent and lasting; it stands in aduersity,

Iob.

Iohn 16.

tie, and mounts to perfection in death: This your ioy no man nor deuill shall take from you: for as the world cannot giue it, so the world cannot take it away: great therefore is this ioy; so great, as it cannot be numbred, so precious, as it cannot be valued, so lasting, as it is eneralasting.

Thus much for the Message.

3

The third thing obseruable is the Extent: That shall be to all people

Luk. 1. 14.

The Angell sayes not, That shall be to many: as once an Angell said of Iohn Baptist, Many shall reioyce at his birth: But *Omnipopulo*. To all people: Iewes, Gentiles, of what condition soeuer they be.

Gen. 22.
18.

This happie report agrees with that swet old covenant: *Benedicetur in semine tuo omnes gentes terra: i.* All nations shall be blessed in thy seed: that is, the elect of all nations, both Iewes and Gentiles.

For this particle (*All*) must not be taken for euery *Individuum*, euery person of mankinde: *Non pro singulis generum, sed pro generibus singulorum:*

Pot

Not for every man, but for some of every kind, whether Jew or Gentile: for Christ was the fall of many in Israel; and a feare to many in Ierusalem: and to many of the Gentiles hee became foolishnesse: For though Christ be borne and dead for all, yet all receive him not: But as many as receive him, to them he gives power to be the sonnes of God.

Luk. 2. 34.
Matth. 2. 3.

1 Cor. 1.
23.

Iohn 1.

That Saint-like song of heauen makes good this present point: Thou hast redeemed vs to God by thy blood *ex omni tribu, populo, lingua, natione*: that is, Out of every tribe, people, language, nation: They doe not say, *Redemisti omnem tribum, sed ex omni aliquos*, that is, Thou hast redeemed every tribe, but out of every tribe and kindred some: for though Christs death to save all be sufficient, yet is it only to the faithfull efficient.

Reuel. 5. 9.

This *Numerint universi* should comfort vs Gentiles at the very heart, because wee are not excluded the common saluation by Iesus: For hee is a light to enlighten the Gentiles of England,

Use.

Luke 1.

land, as well as once he was a glory to Israel.

Thus much concerning the extent of this message.

Now followeth the admired cause of this proclaimed ioy: and that is, the blessed Birth of the Lord Jesus: Vnto you is borne this day in the Citie of David a Saviour, which is Christ the Lord.

Wherein I obserue these five particulars.

1. The person: a Saviour, Christ the Lord.
2. His Birth: is borne.
3. The parties for whom; vnto you.
4. The time: this day.
5. The place: in the Citie of David.

Vnto you: vnto you is borne: vnto you is borne this day: vnto you is borne this day in the City of David: vnto you is borne this day in the City of David, a Saviour which is Christ the Lord.

But of the words, as they lye in order.

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&c.

Unto you: *Vobis*.

This *Vobis* by way of exposition will afford a foure-fold obseruation.

1. *Vobis*, to you: that is, *vestrum singulis*: to your particular persons.

Words of comfort indeed: for had the Angell reported the birth of a Saviour, and not applied him to their particular consolations, it would have pleased them little: for what if in generall I know Christ is borne, if in particular I finde him not borne to me, alas what comfort have I?

Whence I note, that it is not a general report of a Saviour that makes us happy, but a particular appliance that makes us happy and blessed. *Obser.*

For as *Luther* saith, What is the name of Iesus, but the life of all lyeth in those little pretty pronounes, *meus, tuus, suus*: when we can say, he is my Iesus, thy Iesus, his Iesus, her Iesus: worthily therefore doth the confession of our Faith runne in the singular number, with an I beleue in God, and I beleue in Iesus Christ, &c.

The

Vse.

Ioh. 10. 18.

Obfer.

The Lord then make the birth of the Lord Jesus salutarious to every particular soule of vs, to me, to thee, to every soule here present: Oh that we could all say with *Thomas*, Thou art my Lord, and my God.

2. *Vobis*, to you: that is, *vobis hominibus*, to you men, not to the Angels fallen.

We see then that the Lord loved man more than Angels fallen: he sent a Saviour in our nature to helpe vs, but not in angelicall to helpe them: they are therefore damned without recovery.

Yea wee are more beholding to Christ than the Angels that stand: for he gave them but Confirmation, but to vs both Redemption and Confirmation.

Yay, we are nearer to Christ than the Angels themselves: even as an arme of flesh is nearer to man than an arme of gold: we are Christs armes of flesh, the Angels (though they be of a more excellent nature) are but as armes of gold.

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To you therefore especially Christ is bozne.

3. *Vobis*, to you: that is, *ad vstrum commodum*, to your benefit and good: *Nobis natut*, nobis p^{ro}ssus Christus: Christ was bozne to vs, for vs he suffered, for vs he fulfilled the Law, all that he did, he did for vs: his teares are ours, his cries and grones ours, his stripes ours, his persecution ours, all ours, he was not bozne for himselfe, but for vs: nay moze, he had neuer bene bozne but for vs; as in the Epistle to the *Corinths*: He is made of God to vs wisdom, to vs righteousness, to vs sanctification, to vs redemption.

This should teach vs all this notable lesson; to be for the good of others, and not all for our selues: he can be no good Christian, that is no good Common-wealths man.

The Sunne in the heauens shines not to himselfe, but to the whole world: the candle on the earth waxes it selfe for the good of others: So (if we be right p^{ro}fessors) with the members

1 Cor. 1.
30.

Obfer.

bers of the body, let vs be for the god of our brethren.

Infelix ille qui sibi solus natus: he is a base cation that is bozne for himselfe alone: some are such miserable miscreants, as they only aime at their owne good: he that liueth thus, is no better than if he were vnbozne; nay such are rather a burden to the earth than a blisse: such make the creatures grone, such make the poore man grone, yea hell it selfe grones for such much wormes.

Imitate Christ Iesus then this good time, doe good to the poore now and euer to your powers; succour them, releue them, helpe them: be you thus perfect, as your heauenly Father is perfect.

4. *Vobis*, to you: that is, *vobis humilibus, pauperibus, a mundo despectis pastoribus*: to you poore and despised shepherds, to you a Sanionr is borne.

Obfer.

Christ is not bozne to the proud, to the courtoous, to the adulterous, to the prophane: Christ is no Sanionr to

to such that a Lord.

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to such kinde of persons; but to those that are faithfull, and feare the Lord.

Mal. 4.

Witnessse else that Scripture in *Iob*: Where is wisdom to be found? the sea saith not in me: the depth saith not in me: the land of the luxurious saith not in mee: **Christ** quaints not with proud peacocks, conetous carles and luxurious liners, but resides in the hearts of the humble. Euen as water forsakes the hill, and rests in the valley; so God giueth grace to the humble, and watereth their soles with the dew of saluation: To you therefore a Saviour is borne.

Iob 28.

Is borne.

II.

An old prophesse here fulfilled: To vs a Childe is borne, to vs a Sonne is giuen.

Esay 9.6.

Is borne: words full of admiration: words full of consolation.

Words full of admiration: **Christ** to be borne of a Virgin, without an earthly father, a birth most admirable.

These things especially reported
are

are miraculous, Christ's Incarnation.
Christ's Resurrection.
A Christians Regeneration.

Obfer.

And as they are words full of admiration, so are they full of consolation: for (if we be wise and learned Christians) we must know, that the mercy of God could not save us, but lesse in every respect his iustice were satisfied. How that his iustice might be satisfied, man offending, true man must satisfie: in the same nature that God was wronged, in the same nature must his Law be righted: And Christ satisfied in humane nature both the command of the Law by his life, and the curse of the Law by his death.

Christ therefore of necessity must be borne of a woman, and must be like to man in every thing, Anne onely excepted.

How the proprieties of our humane nature

nature are
three,

Essentall: as Dimen-
sion, Circumscription,
Termination.

Accidentall: as Sancti-
fication, Resurrection,
Glorification.

Naturall: as Mortali-
tie, Infirmitie, In-
quittie.

All these were in Christ Iesus, only
iniquity set aside.

All such Heretikes are here refuted
that deny the humane nature of Christ,
affirming his body to be a phantastike
body: but for their paines, I will al-
low them a phantastike saluation.

Vse 1.

O miranda bonitas, o miranda humil-
tas Christi: Oh the wonderfull humi-
litle of the Lord Iesus, that being
eternall & without beginning, would
of a poore Virgin take flesh vnto him,
be borne and haue a beginning: Who
being equall with God, would take
vpon him the forme of a seruant, and
be found in the shape of a man: blessed
be his goodnesse for this his loue to
man, for enermore, Amen.

Vse 2.

Phil. 2. 7.

This

III.

This day.

The Angell did not say, This night, though it was in the night, for the shepherds were feeding their flockes by night, but this day: and the reason was, *quia latam rem nunciabat*, because he deliuered ioyfull newes.

He saith this day, *Non pro qualitate temporis. Sed pro qualitate rei.*

Not for the qualitie of the time, but for the qualitie of the thing.

So we finde in the holy Scriptures, when heauie reports are mentioned, the night is named: but when ioyfull tidings are told, the day: as *Ambrose* well noteth vpon the 22. of *Luke*.

Mark. 14.

Iohn 21.

Gen. 18.

Gen. 19.

Peters Deniall was in the night: But his confession was in the day.

The friendly comming to *Abram* of the Angells was in the day, at noone: but their fearefull comming to *Sodom* was at night, in the evening.

The foure *Lepers* going in their famine to the tents *Aramiticall* (the *Aramites* being gone, fearing *Israels* pursute)

purſute) finding meat, drinke, and gold, and goodly refreſhing, called it a good day, though indeed it was night: This day (ſaid they) is a day of good tidings.

2 King. 7. 9.

That ſoule in the Goſpell threatned with death, had the night, not the day, accompanying his ſorowes: Thou ſoule, this night ſhall thy ſoule be taken from thee. &c.

Luke 12.

So here an Angell bringing ſweet and ioyfull newes (the day naturally being cherefull, and the night ſcarefull) bleſſeth the world Day, not Night: To you is borne this day &c. As it is in the *Corinths* alſo: *Eccenunc dies ſalutis*: Behold now the day of ſalvation.

2 Cor. 6. 2.

Worthily called a day, becauſe then the true light was come into the world, and turned the night of all ſcare into the day of all ioy and ſalvation.

In the Citie of David: which was Bethleem.

IV.

It is called the City of David for two reſpects, { 1. for Diſtinction.
2. for Demonſtration.

As

1. For

Mich. 5. 2.

1. For Distinction: there were two Bethleems, one in the Tribe of Zabulon, *Ios. 19. 15.* one in the Tribe of Judah, where *Dauids* father dwelt, and where *Dauid* himselfe was bozne: So the prophetic is fulfilled, And thou Bethleem Ephratah, that art little among the thousands of Judah, out of thee shall he come that shall rule in Israel.

Ioh. 7. 42.

2. For Demonstration: To shew that he should come of the seed of *Dauid*.

He was conceived and lived in Nazareth, but was bozne in Bethleem *Dauid*.

Luke 2. 7.

Bethleem signifieth the house of Bread: the Bread of life is bozne in the house of Bread: not in a Palace there, but his house was a thowlsare, and his bed a cratch.

This makes not only for the Jewes refutation, that would not receive him, though the Prophets thus rightly had pointed him out: but sheweth also both the truth of all Prophecies concerning Christ, and the Lords faithfulness in their performance.

A Sauour which is Christ the Lord.

V.

A Sauour: oh heauenly word, whose worth and comfort passe all expression.

A Sauour: not a temporary, but an everlasting Redeemer, and there is no Sauour besides this Sauour, as the Prophet speaketh.

Hos. 13. 4.

There is another sweet Prophecie fulfilled: Behold your God will come and saue you.

Esay 35. 4.

He saues vs from sinnes, guilt, and punishment; and that by his imputative passions.

He saues vs from sinnes regiment, and that by grace bestowed vpon vs: for out of his fulnesse we receiue grace for grace.

Iohn 1.

And by his imputative holinesse he presents vs spotlesse, to life and glory everlasting.

Christ: that is, Anointed:

For the worke of our Redemption, Iesus was anointed into a triple Office, to be a King; a type whereof was Salomon: to be a Prophet; a type

A 2

whereof

whereof was *David*: to be a Priest; a type whereof was *Melchisedech*: *Melchisedech*, not *Aaron*: *Aaron* a Priest, but not a King: *David* a King, but not a Priest; *Melchisedech* both King and Priest, therefore a notable type of *Jesus*.

Anointed to be a King; to rule his Elect, and protect them.

Anointed to be a Prophet; to teach his Elect, and direct them.

Anointed to be a Priest; to ransom his Elect, and redeeme them.

If *Christ* be thy *Christ* as King: then the *Devill* reignes not in thee, but *Christ*:

If *Christ* be thy *Christ* as Prophet: then his *Word*, not thy will, is the rule and square of all thine actions:

If *Christ* be thy *Christ* as Priest: then thine affections are flaine concerning sinne, and thy whole man sacrificed to *God*.

Our Lord.

Lord, a name of power, giving to *God* his essence and being, knowing that the Lord hath his being from none,

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none, but from himselfe alone, as all things else haue their beings from him: for in him wee liue, and moue, and haue our being.

Acts.

Here is his Deity described: and here is another sweet prophetic fulfilled; Behold a Virgin shall conceive and beare a Sonne, and his name shall be called Immanuel, that is, God with vs.

Esay 7. 14.

God with man coniointed. A necessary and as happy a coniunction.

Our blessed Saviour must not only be Man, but also God, and that for two causes.

1. To overcome and deliuer his humanity from death and misery.

2. To dignifie and make meritorious whatsoeuer he done in his humanity for the saluation of his Elect.

This title of dignity is given our Saviour by *Danid*: The Lord said to my Lord, sit thou at my right hand vntill I make thine enemies thy footstool.

Psalm 110. 1.

And by *Thomas*: Thou art my Lord and my God.

Ioh. 20. 28.

Christ is our Lord by **Power:**
Purchase.

He hath bought vs with his olone
 blond; and therefore called *Dominus*
Deus, Dominus Electorum: The Lord
 of the Elect.

Vse 1.

A comfort and honour to all true
 Christians, that we have so able, so
 omnipotent a Saviour: Against those
 vile Heretikes, that mocke vs for ma-
 king account of saluation by a cruci-
 fied man.

Vse 2.

If he be our Lord, where is then
 his feare? *Mal. 1. 6.*

Many would haue him their Iesus,
 but few will endure him their Lord.

The Lord giue vs to follow him in
 piety, in patience, in grace, in crosse:
 that so we may be admitted to follow
 him in ioy and glozy euerlasting.

Now this Iesus, this Christ, this
 Lord, knocketh at the doore of our
 hearts, let vs not shut him out with
 the Bethleemites, nor bid him packe
 out of our countrey with the Gada-
 rens: but be ye open ye euerlasting
 doores,

does, that this King of glory may
come in : that you having admitted
his heavenly counsels into your con-
sciences in this life, he may one day
intertaine you all into his Fathers
mansions of glory hereafter : and that
for the alone merits of the same our
Lord Iesus : to whom with the Fa-
ther and Holy Spirit be retur-
ned all Glory and Power,
Praise and Dominion,
this day and for
evermore.

Amen.

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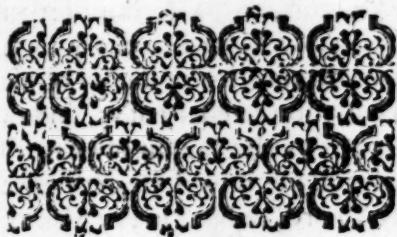
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A P R A Y E R
for a blessing vpon
this Sermon.



Most holy and hea-
uenly Lord God,
for as much as
thou hast taught
vs from thy holy
and heauenly Word that *Paul* may
plant, *Apollo* water, yet all in vaine,
vnlesse thy grace be annexed ther-
unto : good Lord therefore wee
most humbly beseech thee in the
Lord

Lord Iesus, to blesse this portion of thy holy Word to euery soule of vs, making it the sauour of life to saluation to euery of vs, and to none of vs the sauour of death to damnation: now if we reuerence thy Word, delight in thy Word, and make it the rule and square of all our actions, then is it the sauour of life to heauen; but if we remaine in wilfull ignorance, notwithstanding thy Word, if wee preferre the corrupt counsels of our vaine hearts aboue the sacred commands of thy Word, then is it the witnesse of death to damnation: therefore we beseech thee giue vs thy grace, that we follow not our owne wayes, or our owne wills, for the end of this way will be death; but grant that we may follow the motions of thy blessed Spirit, and the doctrines of thy holy Word,
from

from this time forth for euermore
into all truth.

O Lord God, we most heartily
blesse thy heauenly name, for that
thou hast appointed thine holy
and heauenly Angels to guard vs,
safegard vs, attend vs, defend vs,
from the malice and mischiefe of
men and deuills : especially (O
God of all goodnesse) we thanke
thee for the gift of the Lord Iesus,
the only hope and helpe of our sal-
uation; had not Christ Iesus assu-
med our nature, and satisfied for
vs thy Iustice, wee had all beene
euerlastingly condemned: ten
thousand times blessed be thy holy
name, for that thou hast thus gra-
ciously visited and redeemed thy
people.

Now (good Father) seeing
none are saued by the Lord Iesus,
but such as belecue on his name,
and

A Prayer.

and walke after his Spirit : wee pray thee then, giue vs grace to embrace him with the armes of our soules, that wee may receiue out of his fulnesse grace for grace : for to so many as thus receiue him, giues he power, priuilege, prerogatiue to be called, and to be thy sonnes, O God.

And as wee are thus hopefully and happily redeemed by the blood of Christ Iesus, so grant, we may consider the end of this our redemption, which is to serue him in holinesse and righteousness all the dayes of our liues.

As we are called and professed Christians, so grant we may euermore walke worthy of this glorious name and title : Lord make vs careful to imitate this immaculate Lambe, in whom was found no guile : that wee may follow him

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him in innocencie, pietie, humilitie, patience, obedience, temperance, loue: that it may bee our greatest glory, our nearest resemblance of him, that wee following him in holinesse in this life, may be admitted to follow him in everlasting happinesse in the world to come.

The marke (most gracious Lord God) of the sheepe of Christ is to follow Christ, making the holy life and doctrine of the Lord Iesus, the onely patterne of all our actions: therefore keepe vs (holy Father) from prophanenesse, pride, worldlinesse, drunkennesse, fornication, and all manner of vngodlinesse: though we be in the world, yet grant wee may not be of the world, but let our thoughts, words, actions, euermore be holy and heavenly.

Thus

and walke after his Spirit : wee pray thee then, giue vs grace to embrace him with the armes of our soules, that wee may receiue out of his fulnesse grace for grace: for to so many as thus receiue him, giues he power, priuilege, prerogatiue to be called, and to be thy sonnes, O God.

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Thus

Thus (good Lord) giue vs thy
 might of grace against sinne, that
 Satan may not deceiue vs, nor cor-
 ruption besmeere vs, but beautifie
 vs with the graces of thy holy Spi-
 rit, that thy name and Gospel may
 be honoured, many among vs by
 our holy examples conuerted, the
 mouthes of the wicked stopped,
 and in the end the soules and bo-
 dies of vs all euerlastingly saued,
 and that for the alone merits of
 thy deare Sonne, our blessed Savi-
 our and Redeemer Iesus Christ.
 blessed for euer. To whom with
 thee (holy Father) and thine all-
 glorious Spirit, be all glory and
 thanksgiuing rescribed and re-
 turned, heartily and through-
 ly now and for

euermore,

Amen.

FINIS.

A
IOYFVLL
TRACTATE

OF

The most blessed BAPTISME that euer was
solemnized:

VIZ.

Of the Baptisme of our Lord
IESVS by IOHN
in IORDAN.

IOHN 3. 5.

*Except a man be borne of water and of the Spirit, he
cannot enter into the Kingdome of God.*

LONDON,

Printed by I. H. for Henry Bell. 1628.

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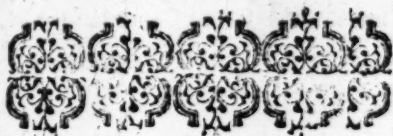


TO
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TO THE RIGHT

Worshipfull M^r. ROBERT
MORDAVNT of Massingham
Hall, in the Countie of Norfolk, Es-
quire, and Mistris AMY MOR-
DAVNT, his most louing
Bed fellow:

*All increase of Grace in this life, and of
glory in the life to come.*



Eldome or neuer
(Right Worship-
full) doe wee
finde Tractates,
either Humane, or Diuine,
passe without their particular
Dedications, that being
Bb throwded

The Epistle

shrowded vnder the late-gar-
ding gourds of honourable
and right godly dispositions,
they might the better bee
preserued from the parching
detractions of malignant Cy-
nicks : I makebold therefore
(discarding all selfe-humour
and irregular singularity) to
commend this poore *Present*,
vostrum ad patrocinium, to the
worthy patronage of your
well affected Worshipps, two
especiall reasons mouing me
hereunto. First, that mine
vnfained gratitude, entire af-
fection, and most humble
duty for all your fauours in-
expressible, might hereby bee
made

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Dedicatory.

made apparant : Secondly,
it being deliuered at that so-
lemne baptisme of *Charles*
your first borne and hopefull
heire, none I know more
worthy of this *Dication*, than
your worthy and right Chri-
tian persons.

I present it to your religious
considerations, as a louing
and friendly *New-yeeres gift* :
for it aimes at that blessed
New birth, and happy *New*
life, liuely in baptisme repre-
sented, without which it is
not possible for either of
you to possesse the kingdome
of God.

Accept therefore (I hum-
bly

The Epistle

biy beleech you) and take
in good worth this short
Treatise ; short both in line
and learning : respect not
(as is that *Prouerbe*) the mea-
sure of the gift, but the minde
of the giuer : what is wan-
ting in the one (I dare boldly
promise) is made vp in the
other.

At your best leisures vouch-
safe, I pray, now and then to
peruse it, and I trust that
your Christian paines here-
in shall be weil reguerdoned
with heauenly pleasures here-
from.

The Lord God make this
(with all other like Chri-
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Dedicatory.

stian helps) much profitable
to your soules, and as he hath
abundantly blessed you with
outward honors and dig-
nities externall, he would also
euen fill your hearts and
spirits with the inestimable
riches of his all-sufficient
grace : that hauing granted
this two-fold blessing to you
in this life, you may haue the
more assured hope of a third
in the life to come, which is
his blessing of glory : for
all which forenamed bles-
sings, your Worships shall
haue my best and most de-
uout prayers, continued to
the Lord ; to whose sweetest

The Epistle Dedicatory.

protection, I betake you both,
with your hopefull sonne,
this present day and euer-
more :

From Hempsted in Essex,
January 10. 1618.

*Your Worships euer most ready
to be commaunded in the
LORD,*

HENRY GREENWOOD.



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To the CHRISTIAN
Reader.

A *Religious and right vertuous
Gentlewoman, courteous and
Christian Reader, much im-
portuning me for a written Copie of
this extant worke (upon good conside-
ration) proues the only occasion of this
printed Tractate : for things writ-
ten, as they are more tedious, so are
they lesse profitable; but printed Trac-
tates lesse tedious and more profitable:
I am not borne alone to my selfe, my
particular friends I loue to satisfie,
but the generall good still shall be my
ayme.*

I. M.

To the Reader.

And that my penne thus happily should turned be to presse, I am no whit unwilling: both because few haue written vpon this worthy subiect; as also for that I see this heavenly Sacrament seldome made right vse of, the most contenting themselves with the bare signe, very few acquainting themselves with the blessed power of the signified. That therefore our profession may not be (as in many Antichristian parts of the world) in superficial signe and shew alone, but in substance, life, and power: I commend vnto thy view (for the better information of thine head, and reformation of thine heart) this short (yet I trust profitable) Treatise of that blessed Baptisme of our blessed Lord and Saviour Iesus Christ.

Here (Christian friend) mayest thou learne a double lesson to liue to die: so die to that, which other wise must be
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To the Reader.

thy death: to live that Christian and happy life, wherewith who ever is not acquainted, everlastingly must die.

The Lord God (from my verie soule I heartily desire) blesse these my poore paines to the best good of thine owne Soule, and worke in thine heart a death to all that is euill, and a life to all grace and godlinesse, that his glory more and more by thee may be aduanced, and thine owne soule more and more by him refreshed: and that for his owne mercy sake; to whose most happy protection, I commend thee both in body and Soule in his deare Sonne Christ Iesus, and rest

Thine euer-loving in the Lord,

Henry Greenwood.



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Matth. 3

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CHRISTS BAPTISME.



Matth. 3. 16, 17. *And Iesus when he was Baptised, cam straight out of the water: And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Dove and lighting vpon him.*

Verse 17. *And loe, a voice from heauen, saying, This is my beloued Sonne in whom I am well pleased.*



A by the disobedience of one man, sinne entred into the World, and by sinne death, Rom. 5. 12. So by the obedience of one man righteousnesse entred into the world, and

Rom. 5. 12

Rom. 5. 18.

and by righteousness life, Rom. 5. 18. for as Adams sinne hath bound vs all to a double misery, guilt and punishment: So Jesus Christ (being made of God to vs, Wisdome, Righteousnesse, Sanctification and Redemption, 1 Cor. 1. 30.) hath deliuered vs both from guilt and punishment of all our transgressions.

1 Cor. 1. 30

The truth of which thrice blessed report, is not onely mentioned in the Gospell of God, and therefore called *Euangelion*, but confirmed also by sacramentall signes and seales in the first & last Testament: In the first, against sinnes guilt, by circumcision, against sinnes punishment, by occasion, the one a Sacrament cutting, the other a Sacrament killing: In the last, against sinnes guilt, the Sacrament of Baptisme, against sinnes punishment, the Sacrament of his Supper.

And as Adam sinned in his owne person: So the second Adam for his recovery hath performed both the Sacraments and substance of the same in

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Heb. 7.

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in his owne person : for hee was circumcised, sacrificed, baptized, to take away the sinnes of the world : Circumcised, *Luke 2. 21.* Sacrificed, *Luke 2. 21.* *Heb. 7. 27.*

Baptized in the words of my Text :
And when Iesus was baptized, &c.

In which words for methode sake,
I note in generall thys :

First, Christs Baptisme : And
when Iesus was baptized.

Secondly, Christs immediate action
after baptism : Hee straight came
out of the water.

Thirdly, Gods, of Christs miraculous
approbation :

Testified By Vision,
by two : By Voice.

By Vision
two wayes :

1. By the heauens aspersion : And loe, the
Heauens were opened
vnto him.

2. By the Spirits descension : And Iohn saw
the Spirit of GOD descending, &c.

By

By voyce : Behold a voyce came from heaven saying, &c.

In which voyce I note also

two : { 1. A double circumstance,
2. A singular substance.

A double circumstance : { 1. Of the Person:
God the Father : Be-
hold a voice.
2. Of the place su-
percelestiall : Come
from Heaven.

A singular substance : { This is my beloved Son,
in whom I am well plea-
sed.

In Christs Baptisme I observe
three :

First, the Baptist.

Secondly, the Baptized.

Thirdly, the element.

First, the Baptist : and that was
Iohn, as it appeareth in the precedent
verses.

Not Iohn the Evangelist, but Iohn
the Sonne of Zachary the Priest : A
worthy instrument, & nomine & numi-

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ne : a gracious name, and a gracious person.

A gracious name : whereof Saint Augustine in his second tractate vpon Iohn saith: *Magnum aliquid iste Ioannes, ingens meritum magna gratia, magna celsitudo* : A great name is this name of Iohn, a name of great grace, a name of great valuation. *Magnus enim erat Ioannes virtute, magnus sanctitate, magnus & officio* : Great was Iohn in power, great was Iohn in sanctity, great was Iohns office.

A gracious person : sanctified in his mothers wombe : Luke 1. 15. that which was spoken of Ieremy the Prophet, is verified of Iohn the Baptist : *Prinſquam te formarem in utero matris, & antequam illinc exires, ſanctificauit te,* Ieremy 1. 5. Before I formed thee in the wombe I knew thee, and before thou cameſt out of the wombe, I ſanctified thee. At one and the ſelfe ſame time, there was in Iohn the Baptist, *Spiritus vita, & Spiritus gratia*: the Spirit of Life, and the Spirit of Grace, as ſaith Origen.

Luke 1. 15.

whose

Whose sanctity you may reade at large commended by Iosephus *lib. 18. Antiquitatum.*

Yea, Christ himselfe saith thus much in commendation of him: that *inter natos mulierum maior Ioanne non surrexit*, *Mat. 11. 11.* Among those that are borne of women, a greater than Iohn arose there not.

Gen. 5. 24. Though Enoch was translated, *Gen. 5. 24.* yet was he not greater than Iohn. Though Eliah was taken vpr to Heauen, *2 King. 2. 11.* yet was he not greater than Iohn. Moses a great Law-giuer, & the Prophets great men, yet were they not greater than Iohn, *Non enim ego Prophetas Prophetas andeo comparare*; I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Iesus of vs all hath pronounced of him, that *inter natos mulierum*, among them that are borne of women, a greater than Iohn the Baptist arose there not: he hath not say, *inter natos virginum*, among them that are borne of Virgins; for Christ Iesus himselfe was borne of a Virgin.

Virgin, whose shooes latched Iohn was
not worthy to vnloose : *Matth. 3. 11.*
great was Iohn, but what to his
Lord and Saviour Christ : a rare Prea-
cher, but what to that great Lawgi-
uer : a baptizer with water, but what
to him that came to baptize with the
spirit and fire : This is he that here
baptized Christ : yea he was the first
that euer baptized with water to re-
pentance, yea his office was to baptize
in remissionē peccatorum before Christ,
Luk. 3. 3. to lead the people by water
to him that baptized with the Spirit
and fire : As one saith of him, that he
did preire *nasciturum nascendo, predica-*
turum predicando, baptizaturum bapti-
zando, moriturum moriendo ; that in
birth, baptisme, doctrine and death, he
preceded IESVS, the Reconciler of
the world.

The place where he baptized Christ,
was in the River Iordan : *Fluvius ex-*
imie dulcedinis, qui in lacum Genera-
reth, deinde in mare mortuum funditur :
A delicate Riuer, so called, because
it was composed of two Fountaines,
Cc the

2. Kin. 5.
14.

the one called *Ior*, the other called *Dan*, and therefore the River hath this name Jordan : In which River Naaman was washed and cleansed from his Leprosie, 2 King. 5. 14. which River Elisha and Elisha divided with their Cloake, 2 King. 2. 8, 13. In this Jordan did Iohn baptize our Lord and Saviour IESVS CHRIST.

Secondly, The Baptized, Iesus : And when Iesus was baptized : Iesus : this word signifieth a Saviour.

Mat. 1. 21.

A name worthily given him from the Lord, because he came to save his people from their sinnes, *Matth. 1. 21.* from the guilt of sinne by his imputative righteousness, from the punishment of sin by his imputative death and passions : the one properly resembled in Baptisme, the other in his last Supper.

But whether did Christ purchase this great salvation for vs *in re* *passi*, or *rigore iustitie*, a great question in divinity : by a Covenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his

his merits did equalize the saluation
of so many Saints :

Ans. To satisfie this question, give
me leave to use a familiar compari-
son.

Suppose I should say to a Porter
or some such fellow, If thou wilt bring
me a burden of an hundred weight
a mile upon thy backe, I will give
thee a thousand pound for thy paines :
the Porter doth it, hee hath purchased
this summe, *in re pacti*, in regard of the
covenant, but not *in re iustitie* : his
paines were not answerable to the
gift, for I could have had it done for
a crowne : but suppose I should make
bold with a great man of worth in the
like case, hee hath deserved this re-
ward, & *in re pacti* & *in re iustitie* : &
the dignity of Christs person makes
his merit pretious : and thus became
Christ our Jesus.

Obiect. But it may be demanded,
why CHRIST should here by Iohn be
Baptized, that was sinlesse, baptisme
being a remedy against originall
sin : For *Baptisma* of *conscientie* signifieth

a washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no need of Baptisme, wherefore Iohn forbade him saying, I haue neede to be baptized of thee, and comest thou to mee? yet notwithstanding, Christ vouchsafed to be baptized for eight especiall causes.

First, because he was bound to fulfill the righteousness both of Law and Gospell, in the behalfe of man as he told Iohn: Thus it becommeth vs to fulfill all righteousness, *Mat. 3.* The Law inioyned circumcision, therefore Christ must be circumcised: the Gospell inioyned baptisme, therefore Christ must be baptized: for Christ came not to breake the Law, but to fulfill.

Secondly, that he might confirme the baptisme of Iohn, to be both reuerend and profitable, lest any should hold Baptisme a vaine or frivolous thing.

Thirdly, that he might sanctifie the water to his mysticall end (viz. *viz.*) to the washing away of sinne: *Hesych.*

Christus

Mat. 3.

Christ's Baptisme.

II

*Christus ad sacrandas aquas baptismatis
in Iordane baptizatus est: that is,* Christ
was baptized in Iordan, to sanctifie
the water of baptisme, to the mysticall
washing away of sinne.

Fourthly, that he might hereby
shew his wonderfull humilitie: for
though he were equall with God, *Phil.*
2. 6. yet he makes himselfe of no repu-
tation, but comes even among sinners
to baptisme, who notwithstanding
knew no sinne.

Phil. 2. 6.

Fifthly, to teach vs, that as he was
baptized being the head, so should we
his members: to shew that Baptisme
is not lightly to be respected, nor of a-
ny to be neglected: therefore they that
bring not their childzen to Baptisme
(as much as lyes in them) shut them
out of the kingdome of heauen.

For baptisme is necessary *ad tol-
lendā maledictionem* (as saith *Pareus*)
non ut pharmacum aut opus expiatorium:
sed ut sacramentum fœderis obsignatori-
um: non necessitate medi, sed mandati:
not as though outward Baptisme ei-
ther simply saued vs, or without it no

C c 3

salua.

saluation could be, but because it is commanded.

It is therefore necessary *x^{ti} in prop-
ter mandatum Dei*: for the streight
command of God: but not *præcise, sim-
pliciter, & absolute*, that as those that
want it should be damned, for whom
the blockish Papists haue devised a
Limbus infantum.

Sixtly, to testifie the blessed com-
munion and fellowship, that he our
head hath with vs his members, to our
unspeakable consolation.

Seuenthy, to signifie to all the
world, that he came to be baptized
with the baptism of death: For bap-
tisme doth represent dying to sinne:
as Christ dyed for sinne: *Luke 12. 30.*
I must bee baptized with a baptism,
and how am I grieved, till it be ended?

Eightly, *ut veritas typoresponderet*:
that the truth may answer in euery
respect the type and figure: for as the
High Priest when he was inaugura-
ted, they first washed his whole body
with water: Afterwards hauing put
upon him his Priest-like garments,
and

Luke 12.
30.

and brought him to the open view of the people, they sounded trumpets and powred oyle vpon his head : *Exod. 29. 4, 5. Num. 10. 3.* So Christ our Priest was washed by Iohn in Iordan, in the open assembly of much people, a voice thundred from heauen, and with the spirit of grace he was annointed with the oyle of holinesse aboue his fellows, *Psal. 45. 7.*

Exod. 29.

4, 5.

Num. 10. 3.

Psal. 45. 7.

And thus ye see the reasons why our Saviour would be baptized.

How are we bound to his maiestie, that thus would vouchsafe to pay our debt : like a good Cyrenie that thus would stoop to carry our crosse, and fulfill enery part of the Law for our sakes, to saue our poore soules eternlastingly aliue !

Thirdly, The element : water. It is Iohns stone confession : I baptize with water.

We read of many baptisms in the holy Scriptures.

First, *Baptisma typicum* : a typical baptism : wherewith Paul saith that the Israelites were baptised of Moses

Et 4

in

1 Cor. 10.
2.

in the sea : 1 Cor. 10. 2. That was a type of Baptisme : for as Baptisme to vs is a passage by death to life, so was that passage through the sea to the shore, a passage through death to life.

Judith. 12.
7.
Heb 9. 10.

Secondly, *Baptisma Iudaicum* : A Iewish Baptisme : wherewith Judith is sayd to haue baptized her selfe before prayer in a fountaine of water : *Judith 12. 7. de quo, Heb. 9. 10.*

Thirdly, *Baptisma Pharisaicum* : A Pharisaicall Baptisme : *Baptisma calicum, & uiceorum* : A baptisme of cups and pots, and hands before they ate : *Marke.*

Luk. 12. 50.

Fourthly, *Baptisma sanguinis* : A baptisme of bloud : *Luke 12. 50.* I must be baptized with a Baptisme, and how am I grieved till it be ended ! called *baptisma Martyrij* : A baptisme of Martyrdom.

Fifthly, *baptisma aque* : called *baptisma fluminis* : A baptisme of water : wherewith Iohn baptized.

Sixthly, *Baptisma Spiritus* : A Baptisme of the Spirit : called *Baptisma fluminis,*

flaminis, the baptisme of fire, where-
with the Apostles were baptized: Act.
2. wherewith Christ baptizeth: he shall
baptize with the spirit and fire: Mat. 3.

Act. 2.

Mat. 3.

The Spirit is compared to fire in a
triple respect: for as fire doth

{ *Illuminare*, enlighten;
{ *Calefacere*, make warme;
{ *Comburare*, burne vp:

So the holy Ghost doth enlighten
the vnderstanding, make warme with
zeale the affection, and burne vp the
drosse and corruption that is in the
Soule.

But Iohn baptizeth with water.

A fit element for this Sacrament:
For (as Augustine saith) *Si Sacramen-
ta similitudinem quandam earum rerum
quarum sunt Sacramenta non haberent, u-
tique non essent Sacramenta*: If Sacra-
ments had not a liuely representation
of those things whereof they are Sa-
craments, they should be no Sacra-
ments.

Now water doth notably resemble
Christs Spirit and bloud, and that in
many respects.

First,

First, as the water washeth away filth from the body : so doth the spirit cleanse from the soule.

Secondly, as every generation is *ex humida or aquosa materia*, c*e* a watry matter: (whereupon some of the Philosophers, as Thales said, that water was the beginning of all things :) So regeneration by the spirit of grace is resembled here in the sacrament by water.

Thirdly, as water maketh the earth fruitful, fertile, full of increase : So that Spirit that moved vpon the waters, *Gen. 1. 2.* makes vs fruitfull in all good workes.

Fourthly, as water doth very much refresh a man in his extremitie of heat : So the spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Fifthly, as water doth quench the thirst of man and beast : So doth the Spirit of grace quench our thirst after temporall things, *Ioh. 7. 37.* He that is athirst, let him come to me and he shall neuer thirst more.

This

Ioh. 7. 37.

This sacramentall water is figured
per aquam expiationis : by the water of
Expiation : *Numb. 19.*

Numb. 19.

This sacramentall water is figured
per aquam illam, by that water which
Ezekiel saw goe out of the right side of
the Temple, *Ezek. 47.*

This sacramentall water is figured
per fontem illum, by that fountain which
the Lord promised by his Prophet,
Zach. 13.

But this sacramentall water is e-
specially figured *per aquas diluvij*, by
the water of the flood: *Gen. 7.* for as that
water drowned the old world, so wa-
ter in Baptisme (as it hath reference
to the Spirit of grace) drowneth the
old man, and washeth away al corrup-
tion & sinne : in which respect baptisme
is called *Lanacrum regenerationis meta-*
nomice, The Lauer of regeneration,
Tit. 3. 5.

Gen. 7.

Tit. 3. 5.

So that water (ye see) is the ele-
ment that Iohn blesith in baptisme: *aqua*
pura, simplex, vulgaris, pure, simple and
common water : not mixt, not made,
not skilful, not gyle, not bloud, not fire,

no2

nor any other element ; not salt in the mouth, not spittle in the eares and nostrils, with a pronunciation of the word *Ephata*, be thou open: not milke, not honey, to signifie the right they haue to the heauenly Chanaan : not Chrysme or holy oyle for the anointing of bzeft and forehead, to signifie the anointing of the Spirit: not burning lights, to signifie their deliuerie from darknesse to light.

A couple of notable heretikes, Seleucus and Hermias, baptized their childzen & *aqua & igne*, in water and fire also.

Musculus saith, that it is reported, that certaine Christians of India baptize their childzen & *aqua & igne*, in water and fire also, *signaculo crucis per igni um ferrum fronti impresso*: branding them on the forehead with the signe of the crosse with a hot burning iron: but this is horrible and hard.

Horrible: because cursed is he that addeth or diminisheth from the word of the Lord: *Deuteronomie 12.32.*

An horrible thing that we should make

make our selues wiser then Christ :
what Christ hath commanded to bee
used in this Sacrament, that in the
feare of God let vs do: adding nothing
to the same, for that is abomination.

An hard thing to be burned in the
Sacrament : therefore we are much
bound to Christ for those Sacraments
we haue, for they are very easie: the
old were hard and blondy: in Circum-
cision blond lost, in the Passouer life
lost.

The Sacraments of the New Te-
stament are *virtute maiora, utilitate
meliora, actus faciliore, numero pauciora;*
id est, for vertue greater, for profit bet-
ter, for act easier, for number fewer.

And as this Baptist here baptized
with water, so we must know that it
passed his power to baptize with the
Spirit and fire.

Cyprian giueth to Iohn onely out-
ward baptisme.

Longobard saith, that *Iohannis ope-
ratio visibilis tantum exterius Lauantis
inuisibilis gratia Dei interius operantis :*
Iohns baptisme washed without, but
it

It is Gods grace that walsheth within.

Iohns baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether de-rogate remission of sinnes from Iohns baptisme. neither dares he simply give remission of sinnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall union twixt the signe and the signified, as he that takes the one, must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to be baptized with water: then whither went the Theefe that be-leeued? he was not baptized, yet in Paradise.

And whither went the child of Dauid? It was not circumcised: surely to heauen, for he saith, he shall goe to it.

And

And what became of all that dyed
before the eight day, the day of circum-
cision : though they had not the signe,
yet were they bozrn in the Church, and
were within the compasse of that ge-
nerall couewant, I will be thy God and
the God of thy seed.

Indeed if we cōtemne baptisme,
then it is another matter : As he that
was not circumcised, should be cut off
from the people : *Gen. 17.* this is spo-
ken of Adults that contemned circum-
cision.

Gen. 17.

Alas, childzen, if they be not bzought
to baptisme, and die unbaptized, it is
not their fault : Shall they be damned
for their fathers offence : God forbid:
No, the childe shall not beare the fa-
thers Guene : *Ezek. 18.*

Ezek. 18.

Againe, water is but a signe of the
inward washing, water it selfe doth
not worke regeneration.

Though it be said : Except a man
be borne of water and of the Spirit : *Ioh.*
3. 5. it is the Spirit that doth regene-
rate, not the water : and therefore a
man may be regenerate without out-
ward

ward baptisme.

It is the speech of the Apostle Peter: Baptisme sauerth vs, not that baptisme that putteth away the filth of the flesh, (viz.) water ; but in that a good conscience maketh request to God ;

1 Pet. 3. 21.

1 Pet. 3. 21. Indeed water is said to wash vs from our sinnes sacramentally, but not really nor substantially that the Spirit doth.

May in the effectuall and complete baptisme, *tollitur peccata: n̄, non quod non sit, sed quod non ob sit, non quod ad altum sed reatum*: that is, sin is taken away, not that sinne is not, but that sin is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can give but outward baptisme, it is Christ Iesus that baptiseth with fire: Let Parents be instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace, that as they are instruments of their childrens first birth, which is damnable through

through sinne, so they may be instru-
ments of their second birth, without
which neither they nor their children
shall ever see the salvation of God.

And thus much for the Baptisme
of our Lord and Saviour IESVS
CHRIST.

Secondly, Christs immediate action
after Baptisme: He straight came
out of the water.

The se-
cond text.

In this a mystery is obserued: to
shew that all that are effectually bap-
tized, doe presently come out of their
sins, making no delay to serue the
Lord in holinesse.

And that this were befitting of all that
are baptized.

Let us then what God requireth
at our hands, that when we are little
ones, even in our infancy (for then
we are baptized) we sacrifice our
soules and bodies to the service of our
God: For the Lord looketh for the
Alpha of our lines, as well as the O-
mega, for praise euen out of the mouth

Da

of

of Babes and sucklings.

All therefore that are baptized, and yet deferre their repentance, here are iustly reprehended.

It was Saint Augustines fault before his conversion : *Ignosce peccata, ignosce* : pardon mee (O Lord) pardon : *At noli modo* : but not now : let me sinne in my youth, and pardon me in mine age.

But let such persons beware of a double danger.

Suddaine death.

Hardnesse of heart.

Life is uncertaine, who knowes it not : Let vs therefore with the wise Virgins be alwaies furnished with the candle of Faith and the oyle of love in the lampes of our soules, that so we be not excluded the byde-chamber of glory.

Again, let all such desperate wretches know, that custome in sinne hardens the heart of a sinner : *Qui non est in die, et as minus aptus erit* : He that is not fit for repentance to day, shall be fitter to morrow : even as a rancorous

houlde

house, the longer it is let raigne, the more it will aske to repaire : and as a naille, the more blowes a man gives it, the harder will it be to pull out.

Let vs therefore, while it is said to day, resolute perfect obedience to our God : while the Lord speaketh, make him speedy answer : Let there be an eccho resounding in the thickets of our hearts, as was in the heart of David, *Psal. 27. 8.* Seeke ye my face : thy face, Lord, will I seeke : that having regarded the Lord and his service in time, the Lord may reward vs with his blessed fauour, not for a time, but for ever.

Psa 27. 8.

Thus much for Christs immediate action after Baptisme.

Thirdly, Gods. of Christs miraculous approbation :

testified by two : } by Vision.
 } by Voice.

By Vision two wayes,

By the heauens apertion.
By the Spirits descension.

First, by the heauens apertion.

Text.

And behold, the heauens were opened to him.

Behold: *Ecce*: lo.

This word is used in holy Writ 600 times; a word ever placed before matters of great weight and moment: whereupon Bernard calls it *notamstelliferam*: a starry note, pointing out extraordinary matters revealed, as the star pointed out Christ to the wise men, and stood over the house where he lay.

Esay. 7.

Sometimes placed before Gods inexpressible mercies: as, *Esay* 7. 14. Behold, a Virgin shall conceive and bear a Sonne and his name shall be called IMMANUEL.

Sometimes before his inutterable iudgements, as *Amos*. 8. Behold, I will bring a famine vpon you, not a famine of bread or of wine (which of out.

outward deaths, I know none worse
then starving to death) but a famine of
hearing the Word of the Lord : and ye
shall goe from sea to sea, and coast to
coast (as little account as you make of
Sermons now) and shall not finde it.

The exposition of this word, you
may finde by comparing Matth. the 6.
with Luke 12. for S. Matthew speak-
ing of GODS providence for the
fowles of the aire, bleth the word
Behold: behold the Fowles of the aire.
Saint Luke speaking of the selfe same
subiect bleth the word Consider. Con-
sider the Ravens, &c. So that Behold
is as much as Consider, or seriously
perpend what it is that shal be spoken.

The ble of this word is to stirre up
auditozies diligently to attend to
those things that make for Gods gla-
ry, and the everlasting peace of their
owne soules.

The heauens were opened to him.

The heauens haue bene opened to
many, as you may reade in the Scrip-
tures of God.

Mat. 6.
Luke. 12.

Text.

Act. 7. 56.

1. To Steuen martyzed, Acts 7. 56.
2. To Peter in praier deuoted, Acts 10.
3. To Christ transfigured, Math. 17. 5.
4. To Christ ascended, Acts 1. 9.
5. To Christ here baptized.

And when Iesus was baptized, behold, the heavens were opened to him.

By the heavens apertion many times is understood the manifestation of the glory of God : but here it doth signify, *uisibilis caeli scissura*, ita ut *lobandis perspicere possit, aliquid planetis & astris superius* : the diuision of the visible heuens, wherby Iohn saw something higher than the Planets and Stars : and therefore Marke saith, that the heavens were clouen in twaine, Marke 1. 10.

Mark 1. 10.

But by this visible scissure and cleft of the heavens is signified :

1. The presence of God.
2. That Christ himselfe came from thence, to reuale to man the secret will of his beauenty Father.
3. That he it was that should reconcile

concile all things both in heauen and
earth to God, *Coloss. 1.20.*

Col. 1.20.

4. That Christ Iesus opened the
kingdome of heauen to all belouers,
which Adam by sinne had shut.

5. That all that are effectually bap-
tized, haue heauen opened vnto them,
and the Lord God ready to embrace
them to glory.

O the power and force of baptisme !
it opened that which all the creatures
of heauen and earth were not able to
open : Lord, shew the like power in
baptisme this day, open the kingdome
of Heauen to this Infant that shall
be baptized, and receiue it for thy
Christs sake into thine euermourning fa-
uour and saluation.

Thus much for the first vision.

The Spirits descension:

And Iohn saw the Spirit of GOD
descending like a Doue, and lighting
vpon him.

Text.

That we may the better lay open
the true sense of these words, foure
questions must be propounded.

First, how Iohn is said to see the

D d 4

Spirit

Spirit of God, the spirit of God being
inuisible :

Ans. It is, *impropria locutio*, an improper speech, for John could neither see *Spiritus essentiam* nor *virtutem*; neither the essence nor yet the power of the Spirit of God : but here the Spirit of God is said to be seene, *quia presentie sue signum demonstratur* & ceterum : because the signe of his presence (namely the Dove) was seene by John : it is *locutio metonymica*, a metanonymicall speech, whereby the name of the signified is given to the signe : as the bread is called Christs body, and Baptisme regeneration.

Secondly, how is the Spirit of God said to descend vpon Christ, when he was in Christ before, and is (being infinite) every where :

Ans. This also is an improper speech : but because Christs authority might be declared among men, and now Christ being to performe the office of a Redeemer, might bee answerably furnished with the power of Grace, therefore the Spirit of God
is

is said in visible signe to descend vpon him.

Esaies Prophecie is here fulfilled : The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee to preach good things to the poore, &c. *Esa. 61.1.*

Esa. 61.1.

Thirdly, why did the holy Ghost descend in the forme of a Dove, rather than in fiery forme, as sometime hee did vpon the the Apostles.

Ans. This was done (as it is coniectured) not onely to demonstrate the Dove-like qualities of the Spirit of God and of Christ : but especially to shew, *quoniam blande & comiter Christus vocaret in spem salutis peccatores* : how kindly, louingly, and genily IESVS CHRIST should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay : A bruised reed he shall not breake, and smoking flax shall he not quench.

Fourthly, whether was this a naturall Dove from the common flight, or onely a *spectrum*, an apparition: and

no body: or a body substantiall out of the elements formed by God, of all birds likewise a Dove?

Ans. Luke saith it was like a Dove, therefore not a naturall Dove : Luke 3.22.

And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Dove, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolved againe into his first matter, the pleasure of God perfozmed by it.

Upon enery one therefore that is effectually baptized, this Dove-like Spirit descendeth, making vs of Lyons, Lambes; of Vultures Doves; of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs likewise newes with the Dove of Noah, that the flood of sinne is downe, and that all is well twixt God and vs.

Lord, let thy Dove-like spirit this day descend with the Olive leafe of thy fauor vpon this thine Olive plant, and

and of the childe of Iwath make him
in Christ heire apparant to the crowne
of saluation.

Thus much for the second vision.

Now for the voice that was heard
from heauen : And loe, a voice came
from Heaven, &c.

The voice of God concerning
Christ, hath three times sweetly soun-
ded from heauen : In his Agony and
Passion : *Iohn 12. 27, 28. propter no-*
stram redemptionem : For our redemp-
tion.

In his transfiguration : *Matth. 17. 5.* Mat. 17. 5.
Propter nostram glorificationem : For our
glorification.

And here in baptisme : *Propter no-*
stram adoptionem : for our adoption.

And loe, a voice came from Heauen,
saying, &c.

Aperitur hic mysterium Trinitatis,
saith one : In this Scripture the Tri-
nity of Persons with God is manifest-
ly exprelled : For *Patris vox auditur,*
Filij humanitas conficitur, Spiritus san-
cti signum perspicitur : the Father is heard,
the

the Sunne scene, and the Holy Ghost in visible signe perceiued.

The foolish Papists say, that there is no such mention of the Trinity in the Scriptures. And indeed the literall word is not found in the Scriptures, but if they would put on their spectacles and looke, they should some finde the substance of the same; namely, the Unity of essence, and Trinity of persons, that is with God.

Deut. 6.

As in Deuteronomie : *Audi Israel, Deus Deus noster Deus unus est* : God our God is God onely : Deut. 6. Why doth Moses mention the name of God thrice, but to shew the distinction of the persons Divine : why doth he put the word (*unus*, that is, onely) but to shew the unity of their Essence : why is (*noster*, that is, our) put to God in the second place, not in the first or last, but to shew that the second person should take our nature vpon him :

Againe in Esay : *Sanctus, sanctus, sanctus Deus exercituum, plena est omnis terra gloria eius* : Holy, holy, holy, Lord God of Hosts : here is the Trinity of the

the Persons : the earth is full of thy glory : thy ; here is the unity of their Essence.

For though God be *simplicissimus*, most simple, in respect of his essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let me give you hereof.

In the first Verse of the Booke of God, *Creavit Elohim celum & terram*, GOD created the heauen and the earth : *Gen. i. 1.* the Verbe singular (*Creavit*) noteth out the one and most simple Essence of God : the substantiue plurall (*Elohim*, not *El* singular) points out the Trinity of persons.

Gen. i. 1.

Again in the same Chapter, *Faciamus hominem ad imaginem nostram*: Let vs make man after our owne Images : *Gen. i. 26.* *faciamus*, sheweth the plurality of persons, and *nostram* the unity of Essence.

Gen. i. 26.

Again, in the Gospell of Matthew: *Baptizate eos in nomine Patris, Filij, & Spiritus sancti* : Baptize them in the name

name

Mat. 28. 19.

Name of the Father, the Sonne, and of the holy Ghost: *Math. 28. 19. in nomine, not nominibus*: in the name, not names: here is the unity of Essence: of the Father, Sonne, and holy Ghost: here is the Trinity of persons.

Augustine illustrates this mystery by a Simile from the Sunne and Fire.

We see the sunne in the heavens,

Running:

Shining:

Giving heat.

The Father Shining:
bath them Light:
properties, Heat.

Now thou Arrian, if thou canst divide the sun and fire, divide thou also the Trinitie: No, the Trinitie must bee distinguished, but by no meanes divided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne is called *manus Patris*, the hand of the Father: As therefore the finger in the

the hand, and the hand in the body: so of the same Essence and Substance is the Father, the Sonne, and the Holy Ghost.

But to search too much into this myserie, is dangerous, as saith Bernard: To enquire too much of the Trinitie, is peruerse curiositie: to beleue as the holy Church holdeth, is faith and security: to see as it is, is most absolute felicity.

I remember an old report that runnes of Alanus, who promised his auditors to discourse next Sabbath following, the myserie of the Trinitie: It happened (as he meditated by the Sea side) he saw a young boy goe about with a shell or spone to empty the water of the Sea into a little hole: Alanus demanded of him what hee meant: I intend (saith he) to bring the whole Sea into this hole. Why goest thou about a thing impossible, answered Alanus? So doest thou (saith the boy) vnto him: for it is as possible for me to bring the whole sea into this hole, as for thee thoroughly to discourse

course the mystery of the Trinitie. Alanus being very much distressed and coming into the Temple, his auditor looking for the performance of his promise, was silent for a pretty space, at last brake out these words, *Sufficit vobis videre Alana*. It is enough for you to have seene Alanus; for to utter that which I promised is above my reach: and so came downe.

So surceasing the prosecution of this mystical point any further, I come to another observation from hence, and hasten to an end.

And that is this:

As the whole Trinitie was present at the Baptisme of Christ, so it is the pleasure of Christ, that every of us should be baptized in the name of the whole Trinitie.

Not in the name of one person alone:

Not in the name of any creature.

Objection.

But against the first may be objected that in the Acts: where Peter ex-

horts

baptize them to bee baptized in the name of Iesus, Acts 2. 38. and no more persons mentioned.

Acts 2. 38

Answer.

He speaks not there of the name of Baptisme, but shewes that the whole effect thereof consists in Iesus Christ: Again, under the name of Iesus the other persons are comprehended.

Obiection.

Against the second may be objected that in the Corinthians; The Israelites were baptized in Moses, vnto Moses in the cloud and sea: 1 Cor. 10. 2.

1 Cor. 10. 2

Answer.

It is an Hebreu phrase; and *in Mo-*
sen, vnto Moses; is as much as *per Mo-*
sen, by Moses. as Augustine saith: *Du-*
ce Mose, seu Mosis ministerio: by the
ministry of Moses.

Ambrose saith: they were baptized
into Moses, that is, *dūce Mose felici-*
ter transferant, & *crepti sunt morte*:
Moses leading them they passed the
Sea without danger, and were saued
from death.

¶ *in Moſen, into Moſes, in doctri-*

ce

nam

A& 12. 3, 7.

Exod. 14
& 19.

Text.

nam & legem Moſis : into the doctrine
and law of Moſes : as thoſe thovels
are ſaid to be baptiz'd in baptiſma lo-
bannis : vnto Iohns baptiſme, Acts 19.
3. 7. that is, In doctrine Iohannis : vnto
Iohns doctrine, as writeth that lear-
ned man Parcus : ſo the like phraſe is
uſed, Exod. 14 & 19. Where the peo-
ple are ſaid to haue beleeu'd in Moſes.
that is, in Deum per Moſen : in God by
Moſes.

This is my beloued Sonne.

Chriſt is } Onely.
 } Naturall.
Gods Son : } Conſubſtantiall.
 } Coeternall.

We are but by adoption Gods
children.

O the wonderfull loue of God the
father to vs ! that would purchaſe to
giue vs his Sonne, his onely Sonne,
his onely beloued Sonne, that whoſo-
euer beleueth in him ſhould not pe-
riſh, but haue life cuerlaſting, Iob. 3. 16.

Ioh. 3. 16.

In

In whom I am well pleased:

Text.

Complacoo nemini nisi in te & per te :
I am pleased with none but in thee,
and for thee.

In quo oblector : In whom I am
wonderfully delighted, as saith Eu-
thymius.

In quo requiesco, in quo placeo : saith
Theophylact, i. In whom I rest fully
satisfied, in whom I am well con-
tented.

As that verse goeth;

*In quo letitia est, in quo mihi facta vo-
luptas.*

In whom I much reioyce.

So that these words do testifie that
Jesus Christ is that worthy Media-
tor, in whom the world is reconciled
to God.

Let vs not therefore goe to Rome
for a pardon, nor to Mahomet for a
blessing, nor to the Magician for coun-
sell, nor to the Sorcerer for skill; but
let vs flocke to Jesus our Redemer,
in whom only we shall finde

well pleased with vs, saying with Peter: *Quarimus* ? Whether shall we goe, for thou hast the words of eternall life.

There is in the world a fourefold call, yet but one salutiferous.

The deuill saith, Come vnto me, *sed destruum*, I will destroy you.

The world saith, Follow me, *sed decipiam*, I will deceiue you.

The flesh saith, Follow me, *sed deficiam*, I will faile you.

Christ only saith; Come vnto me, *& ego reficiam*, I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you: *Reuel. 3. 20.* Drive him not out of your countrey, as did the clay-headed Gadarenes: shut him not out of your houses, as did the ruffling Bethleemites; but be yee open yee euermore doores, that the King of glory may come in: that hauing giuen the Lord CHRIST entertainment into the houses of your hearts in this life, hee may be safe to put you all in possession of his

his heavenly mansions in the Life to come.

To the which most blessed place of glozp, the Lord bring every soule of vs at the day of our death and dissolution; and that for IESVS CHRISTS sake his beloned Sonne, in whom onely he is well pleased, to whom with God the Father, and God the blessed Spirit, thre great persons, but one Essentiall Godhead, be offered by all praise and thanksgiving, even from the bottome of our hearts this day and evermore.
Amen.

FINIS.

The first of the month of this year
I was informed that the
Governor had been elected
and that he had taken the
oath of office. I was
glad to hear that the
Governor was a man of
ability and that he
would be able to
manage the affairs of the
State. I was also
glad to hear that he
was a man of
good character and
that he would be
able to do justice
to all the people.

G
P
o
n

A Prayer.



A

Godly and right Christian
Prayer, made for the instructi-
on and comfort of his weakest Pa-
rishioners of Hempstead, reverent-
ly to be vsed euery Euening in their
seuerall Families.

O Most gracious God,
and in thy sweet Son
Jesus our most merci-
full heavenly Father.
we thy poore seruants
and vnwoorthy Crea-
tures, with mourning spirits, and
perplexed hearts doe in most humble
manner fall down befoze thy dreadfull
Majestie, bewailing bitterly all our
offences committed against thee, and
quaking and trembling for feare thou
C 4 shouldst

A Prayer.

Shouldest in thy iustice utterly cast vs
from the, into that wofull Lake that
burnes with fire and brimstone.

Lord we confesse by birth our soule
pollution, by life our manifold trans-
gression, and therefore ashamed wee
are (that are but dust and ashes, rea-
worse, most lothsome and abominable
sinners) to come before the, o; com-
mence the least sure vnto the, that
art a Moste most pure, abhorring
and seuerely punishing all that worke
iniquity.

Therefore (Oh Lord our God) we
most humbly beseech the not to deale
with vs, according to thy iustice and
our owne merits ; for then shall we be
utterly condemned, but (comming vn-
to the as a childe that feareth to be
beat / for thy Christs sake, with the eye
of pittie and fatherly compassion, loke
thou gracionly vpon vs : behold vs in
him, in whom thy Justice will some
turne it selfe into mercy, thy frowne
into fauour, thine indignation into
enerlasting saluation. Lord for thy
fauour now and euer we craue ; grant
there;

A Prayer.

therefoze to vs that aske : for pardon
of our sins at thy hands alone we seek,
grant that we may finde : at thy gate
of Salvation we earnestly doe knock,
good Lord therefore open vnto vs.

But because thy sacred Word doth
tell vs that thou wilt looke to none,
but those that are of a contrite heart,
and tremble at thy words ; Lord, sit
and prepare vs all by true humiliati-
on to embrace the saving health of our
soules : grant (gracious God) that we
may mourne our sins thorowly, and
lament our iniquities bitterly, not so
much because they might iustly con-
demne vs, as that they haue so highly
displeased thee, and moued thy Maie-
sty to anger, that hast ben so mercifull
a God vnto vs : O giue vs hearts to
griene, for that we cannot sufficiently
griene for our sins committed against
thee.

And (gracious Father) we further
intreat, that we may not only taste of
the solwe of thy Law, but likewise re-
ceiue in thy good time and in good mea-
sure the sweet and unspeakable com-
fort

A Prayer.

fort of thy Gospell : grant that thy
Sonne Iesus may be Iesus to vs all,
that his righteousnesse may couer our
vnrightheousnesse, that his death may
bring our soules to life ; that in him
and for his sake thou wouldest be well
pleased to make vs thine by adoption,
to witnesse the same to our soules, by
the infallible testimonie of thy blessed
Spirit, to work in our hearts a strong
and resolute perswasion of Faith,
whereby we may graspe and hold fast
this thy great mercy in CHRIST to-
wards vs, to the peace of our consci-
ences in this life, and the saluation of
our soules in the life to come.

And (holy Father) for as much as
all those that haue put on Christ, are
become new creatures, grant vnto vs
a new heart, and renew a right Spirit
within vs, purge vs from our sinnes,
wash vs from our iniquities, infuse
thy sauing grace into our Soules,
whereby we may die to all that is e-
uill, and liue to all godlinesse of life all
the dayes of our life to come.

Frame our hearts (deare God) to
true

A Prayer.

true and perfect obedience, obedience being the best sacrifice that thou requirest : oh grant that all our delight may be in thy Statutes, that it may be even our meat and drinke to walke in thy Commandements: endeavouring alwaies and in all places to keepe a cleere conscience, both towards thee and man.

Teach vs (blessed Father) to relie upon thee alone by faith; to feare, loue, honour and truly obey thee in wisdom and true sanctitie : to giue no worship from thee, that is onely proper to thee : reverently to thinke and speake of thy most glorious name and word : carefully to sanctifie thy Sabbathes, and wholly set them apart for thy seruice. Giue vs grace also (thou that art the Authour and giuer of all grace) to carry our selues dutifully to man: to honour and reverently respect all our superiours, both in nature and place : to preserve and maintaine the good name, goods and bodies of our brethren amongst whom we live, and not impaire, hurt, or maliciously massacre

A Prayer.

ſacre the ſame : to keepe our ſelues chaſte and vnſpotted from all fleſhly luſts, and euery act of vncleanenes: in- iuriouſly to take away no mans right or due : to ſpeake the truth, and not to beare falſe witneſſe againſt our bre- thren: to be content with our owne e- ſtates, more or leſſe, and not to repine at, or con- that which is others : O grant that our liues may bee vnrepro- uable before thee and men,

But becauſe (O Lord) of our ſelues we are able to doe no good thing, but it is thou that workeſt the will and the deed : Lord therefore ſtand ener by vs with thy preuenting, aſſiſting, and con- ſequent grace, whereby we may be a- ble in ſome meaſure to do thy will on earth, as thy Angels doe it perfectly in heauen.

Moreover (heauenly Father) we (fully believing our ſelues to be true and lively members of that body my- ſticall, whereof our bleſſed Sauour is the Head) doe earneſtly deſire at thy gracious hands the like mercy for the whole body of Chriſts Church, as we beg

A Prayer.

beg for our owne soules : Lord blesse
and defend thy Church and chosen in
all kingdomes of the earth whereso-
euer : enlarge the bounds of thy Gos-
pel, increase the number of thy saints,
and daily adde vnto thy Church such
as shall be saued. Blesse the Kings
most excellent Maiesty with all spiri-
tuall blessings in Christ Iesus met
for so great and worthy a personage :
blesse his Queene, the Prince, and
their whole issue in this Kingdome
and beyond the Seas : Grant that he
may neuer want one out of his owne
loines to sit vpon his throne for the
maintenance of thy Gospel, till the
comming of Christ in the clouds.

Blesse all afflicted members, whe-
ther grieved in conscience, troubled
in body, or persecuted for thy Gospel,
according to their severall occasions
and need.

Blesse those that are nearer and
dearer vnto vs in the flesh, as are our
Parents and kindred, whether father
or mother, husband or wife, brother
or sister, or childe, with our Christian
acquain.

A Prayer.

acquaintances and friends, keep them all and vs with them, to thine euertlasting kingdome and saluation.

And in mercie (good Lord) this night looke downe vpon vs, preserve vs and ours from all dangers bodily & ghostly, within doores and without : giue vnto our bodies a comfortable rest and sleepe, that they may be more able to do the woorkes of their particular vocations befoze thee : and (sweet Lord) watch euermore ouer our poore soules, keepe vs from sinne and euill, both sleeping and waking : and when that sleepe of death shall fall vpon vs, grant that our soules may wake to thy glory and saluation euertlasting : and that for Christ Iesus his sake our onely Lord and euertlasting Redemer : to whom with thee and thy good spirit, three persons, but one God, we heartily desire to offer vp all thanksgiuing and praise this euening

and euertlasting :

Amen.

The

A Prayer.



THe grace of our Lord and Sa-
uiour Iesus Christ, and the loue
of God our heavenly Father,
and the most blessed presence of God
the holy Ghost, be with vs all, and
within vs all, both in Soule, in spirit,
and in body, and with all things that
remaine or belong vnto vs, either
within doores, or without, this
night and euerlasting.

AMEN.

FINIS.



A Prayer.

acquaintances and friends, keep them
all and vs with them, to thine everla-
sting kingdome and saluation.

And in mercy (good Lord) this night
looke downe vpon vs, preserve vs and
ours from all dangers bodily & ghostly,
within houses and without
vnto our bodies a comfort
and hope, that they be
able to do the workes
last vocations before
(Lord) watcheuer me-
soules, keepe vs from
both sleeping and wa-
that sleepe of death
grant that our soules
thy gloze and saluation
and that so: Christ Iesus his
onely Lord and euertasting Redem-
mer: to whom with thee and thy good
spirit, these persons, but one God, we
heartily desire to offer by all thanksgiv-
ing and praise this euening
and euertasting:

Amen.

The

A Prayer.



THe grace of our Lord and Sa-
uiour Iesus Christ, and the loue
of God our heauenly Father,
most blessed presence of God
the Holy Ghost, be with vs all, and
with vs both in Soule, in spirit,
and with all things that
belong vnto vs, either
in this world, or without, this
our prayer, and euerlasting.

AMEN.

FINIS.





The grace of our Lord and Sa-
 viour Iesus Christ, and the love
 of God our heavenly Father,
 and the most blessed presence of God
 the holy Ghost, be with vs all, and
 within vs all, both in soules, in bodie,
 and in body, and with all things that
 we are or belong vnto vs either
 within doores or without this
 night and day lasting.

FINIS.



THE
IAYLERS
Fayle-Deliuerie.

Preached at Great Saint
Maries in *Cambridge*,
February 6. 1619.

BY
HENRY GREENWOOD
Master of Arts, and Preacher of
the Word of God.

1 PET. 5. 5.

God resisteth the proud, and giveth grace to the humble.



LONDON,

Printed by I. H. for Henry Bell.
1628.

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To the Right VVorthy
and Worshipfull Miltris Iane
Burgaine, Wife to the Right Wor-
shipfull Master Iohn Burgaine, of Sutton
in Bedford, and Daughter to the Right
Worshipfull Master William Kempe, of Spanshall
in Eking-field, Essex, Esquire, all increase
of grace from the Father of light
and of life be most heartily
commended.

Right vertuous and much
beloued and graced of
God, I cannot but present
this trembling, (yes not
all trembling) Tractate to you, part-
ly knowing how welcome holy subiects
are vnto your sanke, and especially con-
sidering your importunity for a writ-
ten Copie of the same.

The Epistle

It is not fit that holy things be given
to dogs, nor pearles be cast to swine:
but matters diuine, to persons deuout
most meet for presentment, both for
godly vse and strong defence against
disgracers of them.

I haue therefore made this Tayler
your prisoner, and committed him to
your safe watch and ward: looke what
paines you take and time expend a-
bout him, the Preacher of deliue-
rance to all Captiues, Luke 4. 18.
will one day most faithfully and richly
reward.

I pray haue an eye alwaies vnto
him; see him sicke, see him sound, see
him condemned, see him jaured, see his
passage through Hell to Heauen: Let
his example be your instruction, his
feare your humbling, his faith your
happying: you must be touched with
legall attrition, or else no taste of
heauenly remission.

Let

Let
Heau
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Dedicatory.

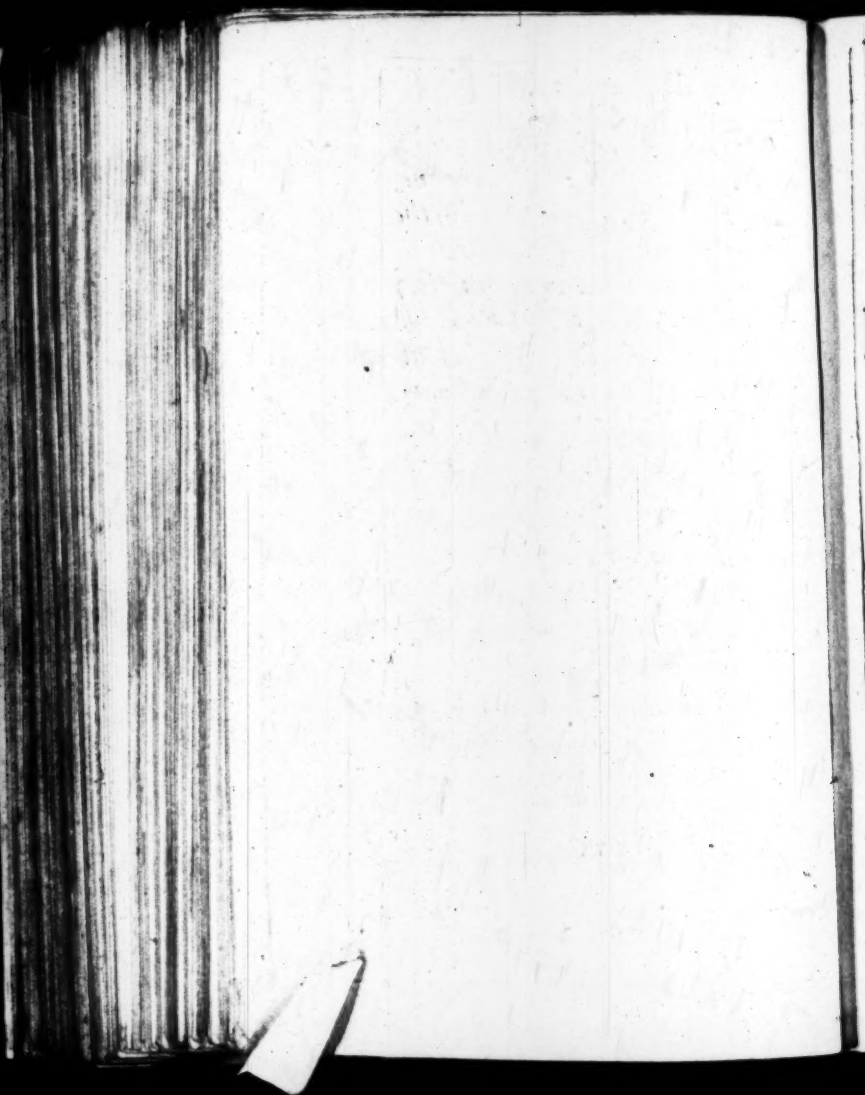
*Let not his Hell despaire you, nor his
Heauen presume you : but by the one,
hold awe of God and feare, and by the
other, hope of happinesse for euer.*

*Now the Lord adde vnto your glory
by these and other holy helps and
meanes, and his best blessings be mul-
tiplied vpon you, your learned, louing,
and religious husband, and al your ten-
der Oliue-branches, for his deare
Christs sake. Amen.*

From *Hempsted* in *Essex*,
this 3. of *Aprill*. 1620.

Your Worships faithfull welwiller and
euer to be commanded in the
Lord,

HENRY GREENWOOD.





THE
IAYLERS
IAYL-DELIVERY.

ACTS 26. 30. 31.

Sirs, what must I doe to be saued? And they said,
Belceue in the Lord Iesus Christ, thou shalt
be saued, and thine household.



He ouely course the
Lord our God doth
take in the effectuall
calling and conuerting
of such, whose names
are wzitten in the booke
of life, is this: he hum-
bleth, befoze he exalteth, he shewes our
damnable estate through sinne by the
Law, befoze ever he signifieth vnto vs
that he is our saluation.

A three-fold reason may be rendered thereof:

1

First, because till men be thus bumbled, they will neuer seeke after Christ nor desire him, without which they can neuer finde him, for God hath appointed that by seeking we shall find him.

2

Secondly, that our redemption might be more precious vnto vs: as health is more pleasant after sicknesse; libertie, after bonds; plenty, after scarcitie. peace after warre, and faire weather after foule.

3

Thirdly, that Gods mercy in our deliuerance might be prized in his kind: the redeemed in heauen for this especiall cause extoll the Lord and the Lambe with a perpetuall Hallelulah: for an euermlasting redemption from an euermlasting damnation, requireth an euermlasting glorification.

This generall truth is confirmed by a particular example, in the words of my text: for this poore Layler is most grauously tormented through the horror of the Law, before euer he can
finde

finde his soule recovered by the saluation of the Gospell.

Sirs, what must I doe to be saued? and they said; Beleeue in the Lord, &c.

In which words I commend to your religious considerations in generall these two.

First, an earnest inquisition for saluation, and that on the Taylors part: Sirs, what must I doe to be saued?

Secondly, a comfortable resolution to this perplexed Tayler, and that on Paul, and Syllas part: Beleeue in the Lord Iesus Christ, thou shalt be saued and thine household.

In this Taylers earnest enquiry for saluation, I note these three.

First, his reuerent carriage to the Ministers of the most high God, in the first word, Sirs.

Secondly, the occasion of this his earnest inquisition, and that was his humiliation by the Law, in these words: What must I doe? I that am the sonne of bitternesse, indignation and eternall weeping, what must poore, lamentable, damnable I do to be saued?

Thirdly,

Thirdly, the inquisition it selfe, and that is for saluation, in these wordes: To be sau'd: Sirs, Sirs, what must I doe? Sirs, what must I doe to be sau'd?

Sirs.

Sirs, It is *nomen honoris*, a name of honour, and title of Dignitie, *Olum trium uis qui sapientia abundauit*: in elder time appropriated to wisdome and learning.

Here first I might take occasion to shew with how great reuerence Ministers of the Gospell are to be respected: good Pastors are to be had in double honour: yea their seat to be esteemed blessed, that bring glad tidings of peace to our soules: but I forbear the prosecution of this point, and propound vnto you the marvellous change that is found in this Iaylor: for in the precedent verses it is euident how doggedly and despectively he vsed these holy men: he laid vpon them hand and foot bolts and fetters as many as they could beare, he thrust them into the inner dungeon and prison: but now the Lord hauing taken him to doe, and giuen him the true

and

Note.

and terrible sight and sense of his sins, he is of another mind : now he brings them out, washeth their wounds, refresheth their bodies, and reuerenceth their persons; Sirs, reuerend Sirs, you ministers of the most high God, what must I doe to be saved?

No reason can be rendred for this miraculous change, but this : The winde bloweth where it listeth : and God hath mercy on whom he will haue mercy : and Of this stone God can raise a childe to Abraham.

John 3. 1.
Rom. 9. 15.
Mat. 3. 9.

This change we must all be acquainted with, if euer we will proue our selues truly conuerted.

The Greeke word for repentance, *metanoia* by name signifieth a change, signifying vnto vs, that he that will proue himselfe truly penitent for his sin, must be truly changed from his sin.

This change we finde in penitent Marie : those eyes which once enticed to sinne, and those haire which once were imployed to iniquitie, were wonderously altered and changed, for her eyes were conduits to distill whole buckets

Ioh. 11. 2.

buckets of teares to wash our Santi-
ours feet, and her haire an acceptable
to well to wipe them.

Acts. 9. 6.

This change we finde in penitent
Paul: who of a persecutor became a Pro-
fessor, of a Lyon a Lambe: and as he
put to death others for the Gospell, so
in the end himselfe put to death for the
same.

Luke 19. 8.

This change we find in Zacchee:
who befoze his conversion was a no-
table pick-purse and peller of the Com-
mons: but when Christ came to the
house and home of his heart, proued
bountifull and liberall, insomuch, that
half of his goods he gaue to the poore,
and if any man could proue that he had
wronged him a penny, he would make
him quadruple restitution.

So this Tayler befoze his conver-
sion, an infidell, prophane, and hard-
hearted member, but the Lord ha-
uing taken him to taske, and trem-
bling him by the spirit of bondage,
now he reuerenteth Gods ministers,
now he humbly sues vnto them for
counsell and instruction, saying: Sirs,
Reuerend

Reuerend Sirs, what must I doe to be
saued ?

And thus must we all be changed,
(beloued in the Lord) from darke-
nesse to light, or else hell and damna-
tion must be our portion to drinke.

The Lord then worke this excel-
lent change in our hearts, the Lord
create in vs all a new heart, and re-
new a right spirit within vs, the
Lord take away our stony hearts and
give vs hearts of flesh, the Lord re-
new vs in our minds and iudge-
ments, wills and affections, words
and actions : turne vs (O Lord) and
we shall be turned, conuert vs thus
(O God) and then, and neuer before
then shall we be conuerted.

Thus much for the first word, Sirs.

The second orderly to be conside-
red is the occasion of this his earnest
enquiry for saluation : and that was
his humiliation by the Law in these
words : What must I doe ? I that am
the childe of wrath and sonne of per-
dition, I that am leprous, lothsome
and out of measure sinfull, I that
haue

What
must I
doe ?

haue the wrath of God sensibly vpon my soule for my sinnes. I that knowe no way out of this my feare and misery ; O what most poyze lamentable, damnable I doe to be saued ?

Note.
Gal. 3. 24.

Whence we note the power, office and property of the Law : that it is (as we reade Galathians, 3. 24) A notable Schoolemaster to send vs to Christ : it sends vs to Christ, *non alliciendo*, *sed compellendo*, not by alluring, but by compelling.

Rom. 7. 10.

The Law is a killing letter : When the commandement came, I died, saith Paul : it killeth by shewing vs and making vs feele the damnableity of our sinnes : some by the Law killed to destruction, as Cain, Eſau, Iudas, and such as wholly despaire : others killed to saluation, as Paul and such as by their despaire are diuinen vnto Christ.

The property of the Law is to humble and quake vs for our sinnes : it sheweth vs our sin, and ministreth wrath vnto our soules.

This humiliation standeth in two :
Confession.

{ Confession.

{ Attrition.

The first brings shame, the second
ho:re: shame from sins filthines, ho:
ro: from unnes searefulnesse: This
both the Law being knowne and ap:
plied, as a Centinell it betw:ayeth the
enemy, and makes vs his vnto
Christ.

Thus were they humbled that
heard Peter in the Acts: they were
wounded in conscience and pricked in
heart befoze they cried out, Men and
brethren, what must we doe?

Thus the Law wrought vpon them
that heard Iohn, befoze they cryed
out, What must we doe then?

And so Niniueh being first hum-
ble, sought vnto God, and Paul first
trembled, then said, What shall I doe
Lord? And here a poze Jayler in the
sorrow of his soule, cryeth out for
saluation, Sirs, what must I doe to be
saued? so that the Law prepares vs
to Christ.

It is most certaine that saluation
belongeth to none but the humble: To
whom

Act. 2. 37.

Luke. 3. 10.

Ion. 3. 7.
Act. 9. 6.

Esay. 66. 2.

Mat. 11. 28

Simile.

1 King. 19.
11, 12

whom will I looke (saith the Lord) euen to him that is of a contrite heart, and trembleth at my words: yea the refreshing is promised to none but the laden: for we must goe through the hell of a wounded conscience, before we shall taste of the heauenly refreshing: Merchants way must leach in a candle, before it can take a stamp or impression: the terror of sin must languish our soules, before wee can come to blessed remission.

The comming of God into the soules of his chosen, is notably resembled by his appearance to Elisha: First, there came a mighty strong wind that rent the mountaines, and brake the rocks, but the Lord was not in the wind: after the wind came an earthquake, but the Lord was not in the earthquake: after the earthquake came fire, but the Lord was not in the fire: at last came there a still and soft voice. So the Lord appeareth to his redeemed ones, first by the wind of his wrath, breaking their hearts, then by the earthquake of his anger, shak-

king

king their soules ; then by the fire of his displeasure, smoking their consciences : but in the end, by the still boice of his mercy he refresheth their soules.

This poore Zayler had an earthquake in his conscience, as an earthquake in his Castle, befoze ever he perceived his election and salvation.

There is an old saying, We must goe by the gates of hell to Heauen : but I say more, We must after a sozt be in Hell befoze ever we can be capable of Heauen : that is, in the hell of an ashamed, affrighted, and confounded conscience, befoze ever the Lord will say vnto our soules that he is our redemption.

If humiliation by the law precedes the saluation of the Gospell, then they are not conuerted that more or lesse were neuer humbled.

Secondly, they that are troubled and amazed at their sinnes, let them not be disparaged, so farre they are in this their hell from Hell, as hereby they

they are composed and fitted for Hea-
uen : for we must be lost before we can
be found, we must be condemned be-
fore we can be saved.

3

Thirdly, let not humbled conscien-
ces rest here, but passe on still till they
haue found the spirit of bondage be-
come the spirit of adoption to their
soules.

And this counsell I giue all tron-
bled soules for sinne.

1

Let them come to the temple.

2

Let them impart their griefe to
some friend or Minister.

3

Let them conferre with them that
haue borne in the like case.

4

Let them know that they must be
thus sicke, before Christ will euer
heale them.

5

Let them build vpon Gods mercy
promised to such.

6

Let them pray that God in his good
time would minister refreshing.

Text.

What must I doe?

Note.

Again, here we may note the mi-
serable

serable mischiese and cursed condition of sinne : how burdensome and irkesome it is to the soule, it ministreth nothing but hozrour and hell to our soules.

The seruice of sinne is farre worse then the slavery of Ægypt.

The bondage of Ægypt was of the body only : this of sin is both of soule and body.

In the bondage of Ægypt they serued men: in this, sinne and Satan.

In the first, they had a sense of their bondage and desired liberty : in the second, they thinke themselves free and despise deliuerance.

In the first the misery was but temporaryall : in the second eternall.

In outward bondage men may helpe themselves by running away, by intreaty, by ransome : in the second, they lie still till Gods mercy deliuer them.

A wofull thing it is to abide in the estate of sinne : yea the damned themselves confesse that the way of sinne is a wearisome way to bee

Wisd. 5.7.

walked in : Wee haue wearied our selues in the waies of wickednesse, and the light of righteousnesse hath not shined vpon our soules.

Esay. 58.6.

So manuell therfore if the bands of wickednesse be called, heavy and importable burthens.

Sinne is *onus Deo*, a burthen to God, *Esay* 1. 14. Your sacrifices are a burthen vnto me.

Sinne is *onus Angelis*, a burthen to the Angels : for it sunke them down from heauen, *Luke* 10. 18.

Sinne is *onus creaturis*, a burthen to the creatures : for it makes them grone: *Rom.* 8. 22.

Sinne is *onus hominibus*, a burthen to men : Mine iniquities are gone ouer my head, and as a weighty burthen too heavy for me to beare, *Psal.* 38. 4.

Let vs then beware of sinne that made this Iayler roare and cry, O what must I doe to be saued ? For though sinne salueth vpon this now, yet it will in the end plucke out the very throat of thy soule.

Let vs then sipe from sinne as from

a stinging serpent and biting Cobra
trice ; soz they that doe such things,
shall neuer see the saluation of God.

To be saued.

Text.

Thirdly, let vs behold the substance
and subiect of his suit.

It is not with lames, to sit by Christ
in his glory.

Mat. 20. 21.

It is not to haue an inheritance di-
uided with that worldling in the
Gospell.

Luk. 12. 13.

It is not soz any worldly pompe or
honour, but it is soz saluation : What
must I doe to be saued ?

The most principall thing that all
men should strive soz vnder Gods
glory, is the saluation of their soules.

Note.

First, and aboue all things seeke the
Kingdome of God and the righteous-
nelle thereof, and in a subordinate
manner the things of this life : soz
what if we haue all the world, and be
damned when we die, what a misera-
ble condition is this ?

Mat. 6. 33.

O how Moses begged to see the
face of the Lord ! Lord (saith hee)

Exo. 33. 18

Psal. 4. 6.

shew me thy glory.

How David sued to God for his loue : Some craue worldly goods, and riches doe embrace ; but Lord, grant me thy countenance, thy fauour and thy grace.

How this Tayler cries out here for saluation ! O what must I doe to be saued ?

This meets with carelesse and desperate people of the world, that worke not out this their saluation with feare and trembling, that make not sure their election and calling ; How better for these neuer to haue bene borne, than not to be reborne.

Mat 26. 22.

Psal. 132. 4

How carefull were the Apostles, when Christ told them that one of them should betray him : they could neither eat nor drinke till they knew themselves freed from that cursed fact : *Numquid ego Domine ?* Is it I, Lord, is it I ?

We should resolute with David, not to suffer our eyes to sleepe, nor eyelids to slumber, nor the Temples of our head to take any rest, till wee haue found

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found the bore of Election opened vnto vs, and the sweet odour of Gods loue shed abroad in our hearts.

To be saued.

Text.

In that this Tayler by the Iudgements of God, is drawne neerer to God, we may see the different working of Gods Iudgements vpon the Elect and Reprobate: the one hardened by them, the other humbled: the one desperate, the other seeking to God for remission and saluation.

Note.

Euen as the Sonne in the Heauens melteth wax, but hardneth clay; as the same water saued Israel, but drowned Pharao; and as the same trumpe in battell encourageth the one side, but discourageth the other: So the same word and iudgements of God draw neerer to the Lord the Elect, but harden the hearts of the wicked: Cain hardened, Manasses humbled; Iudas desperate, but Paul by Gods iudgements conuerted.

Simile.

It makes against such as with

Ex 4

Pharao

Pharao harden their hearts against
 God by his iudgements, utterly des-
 pairing of his mercy for remission :
*Maior est Dei pietas, quam quoniam in-
 quitas.*

Gods mercy is greater then mans
 misery : God is moze mercifull then
 man can be sinfull, if man will be tru-
 ly and heartily sorrowfull.

Psal. 25. 19.

All the paths of the Lord are mercy
 and truth : God hath two feet where-
 by he walkes in his waies, the foot
 of mercy and the foot of iustice: If we
 looke vpon his mercy only, ten to one
 wee shall perish by presumption ; if
 we loke vpon his iustice only, ten to
 one we shall perish by desperation :
 therefore let vs humbly fall downe
 and kisse both of his feet, that in re-
 spect of his mercy we may keepe hope,
 and in respect of his iustice we may
 keepe awe, reuerence and feare.

If therefore the Deuill tempts thee
 to presumption, loke what thou art
 in thy selfe, vile, wretched, miserable
 and thou shalt neuer presume : if hee
 tempts thee to desperation, look what
 thou

thou art or maist be in Christ Iesus,
spotlesse, holy, glozious, then thou
shalt neuer despaire.

Thus the Church of Christ did :
I am blacke (O ye daughters of Ierusa-
lem) yet comely as the curtaines of Salo-
mon. How could she be blacke and
beautifull : blacke in her selfe, and
brautifull in Christ Iesus.

Cant. r. 4.

Thus plainly haue I vnfolded the
first part of my text, the Taylers
misery : the second part is ministred
mercy by Paul and Syllas, and as plain-
ly by Gods assistance I purpose to
passe thozow that : for I had rather
pleasure your hearts then please your
heads : worthy is your Science, but
(I feare me) farre short comes your
conscience : giue me leaue then to be-
stow my labour where there is most
need, and I pray God, as meane an
Instrument as I am, I may bee a
meane to further you all in the way
of Gods Kingdome.

And

Text.

And they said, Beleeue in the Lord Iesus Christ, thou shalt be saued and thy house.

Before I come to the particulars of their answer, I must needs commend the wisdom and discretion of these Preachers : they minister a fit salve to this poyse mans soze: they put oile to vinegar, mercy to iudgement, Gospell to Law : an excellent temper for health everlasting.

Had they preached the Law, and denounced Gods curses against him, they had sunke him downe to hell by despaire : but perceiuing him ready to be swallowed by of damnation, by the casting-net of the Gospell they saue his soule from sinking.

A good president for all Gods Ministers, that they be carefull wisely, discretly, and rightly to breake the Bread of life to the people.

We must preach the Gospell to languishing soules, and the Law to presumptuous : otherwise we shall sooner

ner

ner damne then saue by our preaching.

To this poore Tayler in the very iawes of Hell and mouth of Damnation, Paul and Syllas tender Christ Iesus for his recovery and saluation.

And thy house.

Text.

I must here resoluē a doubt, befoze I come to this heavenly resolution.

Some may obiect and say, What, shall the Taylers faith redēme his family: if the master beleeueth, shall the household be saued: It may seme so by the words of the text: Beleeue thou, and thy house shall be saued.

Ob.

To answer this, here is something implied that is not expessed: Beleeue on the Lord Iesus Christ, thou shalt be saued and thine household: that is, they belœning with thee.

Ans.

As if they had said, Poore Tayler, be not discouraged, but looke vpon Christ Iesus, there is mercy enough in Ihoze, not only for thy selfe, but for thy whole household if they can but beleeue,

beleeue, yea abundant saluation for all humbled beleeuers.

Exo 18. 27.

That the faith of one saneth not another, (at least *in adultis*) looke into Ezekiel : That soule that sinneth, that soule shall die : the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe also.

In the old Law, it was *Faith*, & *works*, Doe this, and thou shalt live. God gaue vs leaue to doe it by another, Iesus Christ the righteous : but in the new Law it is *Crede* & *works*, beleeue and thou shalt live. God gaue vs leaue to doe this by no other.

Can a man see with another mans eye ? No more can a man goe to Heauen by another mans faith ; Every man must beleeue for himselfe, if hee will be saued himselfe.

Mat. 23. 9.

This is notably apparant in the Parable of the Virgins : The foolish would haue borrowed oile of the wise, but they answered, nor so, lest there be not enough for vs and you : they had (it seemeth), grace little enough to saue

saue themselves, they could saue none
for their sistren.

I know, for the godly mans sake
God many times spareth the wicked :
as if there had beene found ten righ-
teous in Sodome, for their sakes the
Ciry had beene spared, but this was
in a temporary saluation : but in the
point of iustification to eternall hap-
pinesse, euery man must haue faith in
himselſe : therefore, *quod dixit Chri-*
stus, aico vobis, Habete salem in vobis :
what Christ said in his Gospell, that
I say vnto you all, Haue the salt of
faith in your selues : for *Iustus ex sua*
ide vinct : the iust shall liue by his
faith.

Gen 18.32

Hab.3.

Beleeue on the Lord Iesus Christ, and
thou shalt be saued.

Text.

In this heavenly resolution I note
three.

First, the act : Beleeue.

1

Secondly the obiect : on the Lord
Iesus Christ.

2

Thirdly, the euent: And thou shalt
be saued.

3

Beleeue :

Beleeue : Beleeue on the Lord Iesus
Christ : Beleeue on the Lord Iesus
Christ, and thou shalt be saued.

Tex.

Beleeue.

Fides, Faith, in the Hebrew is called Ammah, of Aman, which signifies *firmum esse*, to bee firme or strong, or well resolved.

In the Greeke it signifies a persuasion : in the Latine, *fides*, *quasi fiat quod dicitur*, of the two syllables, *fi*, *factum*, *des*, *dictum* : that shall be done, that is spoken. It is Augustines descant vpon them.

Faith.

Thus therefore I describe Faith :
It is *firmitas ac constans animi assensus Verbo Dei, Spiritus Sancti assensu ad credendum salutem* : Faith is a steadfast and resolute assent or consent of the heart to Gods Word, by the breathing of the holy Ghost to the saluation of beleeuers. The materiall cause of faith, is the Word of God : The formal cause, is the act of consent : The efficient cause, is the holy Ghost : The
small

small cause, is the salvation of our
soules.

Now lest we should imagine every
believer to be blessed, we are to know
that there is a fourefold faith, yet but
one salutiferous.

The first, Historicall : when a man
assents to the truth of the Word; the
Devils goe thus farre in faith, and
tremble.

I
Iam 2.19.

The second, momentany : when a
man with some hourelly delight im-
braceth the Word, meereley for know-
ledge sake and no further, and suffers
not the power of it to be lodged and
seated in his soule, in prosperity to
make a great flourish in Religion,
but in the time of triall to fall away,
as in that of Saint Luke, They depart
from God in time of tribulation.

2
Luk 8.13.

The third, Miraculous : spoken of
in the *Corinths*, What if I had all faith,
that I could remoue mountaines, and
haue not Charity, such a faith profits
me nothing.

3
1 Cor.13.2

The fourth, Iustifying : whereby a
man possessing and embracing Christ
Jesus

4

Jesus with his merits and graces, is accepted as iust before God : This is also called a hoely faith, shewing that it may be as easily perceiued in the wombe of the conscience, as a childe after quickning in the wombe of the mother. Bede makes a triple distinction of faith :

Crederet { *D:um.*
 { *Deo.*
 { *In Deum.*

To belene there is a God : to beleue that he is faithfull and iust in his mercies and iudgements : to belene that hee is reconciled to vs in the blond of his Sonne, into whom we are inserted as an ympe or sciens into a stocke or tree, and so liue by the sap and iurce of his deriued merits and graces : this is the faith that instrumentally is said to saue all our poore soules euerlastingly alieue : And I may well say instrumentally : for faith, as it is a bare and more quality, saueth no man, but as it hath reference

Simile.

rence to the object Jesus : As a Diamond King is said to be rich and precious : but take out the Diamond and it is worth little : Faith is this King, Christ is this Diamond which enricheth vs all with heavenly salvation.

Beware lest we should build upon the sands of presumption, and thinke we are in this faith, being yet farre wide: Let vs examine this faith by his fruits: for as fire is not without heat, and the Sunne without shine, so this faith is neuer known without works of amendment : See that rubbleth muske, cannot but smell thereof; so he that hath put on Christ, cannot but be a new creature, cannot but smell of Myrrh, Aloes and Cassia, out of Christs Ivory Palaces whereby his heart is made exceedingly glad.

There are fine especiall evidences and fruits of this faith.

It bringeth peace of conscience, and joy in the holy Ghost, upon our reconciliation with God: Being iustified by faith, we are at peace with God, &c.

Psal. 45. 8.

Rom. 5. 1.

It

It

2

Rom 10.
10.

It causeth a man boldly and openly to confesse the name of Christ: For by the heart a man beleueth righteousness, and by the tongue, a man confesseth to saluation: Where there is a beleuing heart, there will be a confessing tongue and professing life to Gods glory.

3

Hab. 2. 4.

It teacheth a man to rest vpon Gods promise and prouidence in all streights and tryalls whatsoeuer: The iust shall liue by faith: that is, they by faith shall rest vpon God in their streights, and God will preserue them.

4

Mar. 9. 24.

It stirs vs vp to often and earnest prayer: Lord, I beleue: there is his faith: Helpe mine vnbeliefe: there is his prayer: therefore no prayer, no faith; cold prayer, dead faith; belement prayer, strong faith.

5

It behaueith it selfe as a Preacher in the Pulpit of the soule, alwaies mouing the soule to holinesse: Beleue thus on the Lord Iesus Christ, thou shalt be saued and thy household.

Now by these examine your selues,
proue

proove your selves whether you are in the faith: know yee not that Iesus Christ is thus in you, except you be reprobates: yee are reprobates, if these things more or lesse be not in you.

The Lord then worke in our hearts this faith, and encrease it towards perfection, that so our selves with our household, everlastingly may be saved.

On the Lord Iesus Christ.

Text.

The object of our faith, is the Lord Iesus Christ.

Note.

There is not a name under Heaven wherein salvation can be expected and had, but in the name, merit, and power of Iesus.

He is our Iacobs Ladder, on whom we must climbe to life everlasting.

Let vs not goe to Rome for a pardon, nor to Mahomet for a blessing, nor to the Sorcerer for skill, nor to the Magician for counsell; but let vs come vnto Christ, and he will refresh

vs. *Quo ibimus?* Whicher shall wee
goe? Thou (*D Christ*) and none but
thou, hast the words of eternall life:

Text.

Lord Iesus Christ.

All the names of our blessed Redeemer are happily met together.

Lord: his name of power.

Iesus: his name of propiety.

Christ: his name of Office.

Lord: a name of power, attributing to God his Essence and being, shewing that he received his being from none but himselfe alone, as all things else haue their being from him: For in him we liue, we moue, and haue our being.

Acts. 7. 38.

Christ is a Lord } By power, equall with his Father.
By purchase, redeeming vs by his blood.

And therefore called, *Dominus Deus,*
Domini-

Dominus Electorum, the Lord of the Elect.

Herein his Deity is apparant :
He must be thus a Lord, or else hee
could neuer haue bene a Iesus. Firſt,
a Lord to ſupport, deliuer, and make
conquer his humanity: Again, a Lord,
to dignifie and make meritorious e-
uery act done in his humanity for the
ſaluation of his Elect.

That this glorious title is only gi-
uen vnto our Saviour, witneſſe that
of the *Psalmes*, The Lord ſaid vnto
my Lord, Sit thou on my right hand,
till I make thine enemies thy foot-
ſtoole.

Psalm. 110.

And Thomas thus confeſſeth him,
Thou art my Lord and my God.

Ioh. 20.28.

This then is no ſmall comfort to
the faithfull, that they haue ſo power-
full and glorious a Meſſiah; And
it maketh alſo much againſt thoſe
baſe Heretikes, that mocke vs for our
dependance on Chriſt for ſalvati-
on.

Again, in the laſt place, it ſhould
teach vs what manner of perſons we

¶ b 3

ſhould

Mal. 1. 6.

should be to our Redemer. A sonne
honoureth his father, and a seruant his
master; If I then bee your Lord and
master; where is then my leare? Many
would haue Christ their Iesus, but few
can brooke him their Lord: We must
be conformed to this our Lord in
two, in grace, in crosse, if euer we will
be glorified with him.

There are five properties of a faith-
full seruant, which we must labour to
haue, if euer we will make account of
Christ for our Lord.

I
Luk. 7. 9.

The first is Obedience; such were
the Centurions seruants, Hee said to
one, Come, and hee cometh: to ano-
ther, Goe, and he goeth: to another,
Doe this, and he doth it. And that we
were such obedient to our Lord!

2

The second is Diligence; He toi-
leth and labours daily in his masters
service for his masters aduantage and
gaine: so industrious and laborious
should we be for the glory of our Lord
Iesus.

3

The third is Reuerence, if his ma-
ster doth but bend his browes, hee
quakes

quakes and trembles : so when our
Lord seemes angry, wee must (with
Noah) be moued with reuerence.

Heb. 11. 7.

The fourth is Patience, if his ma-
ster correcteth him, he beares it meek-
ly, quietly, and patiently : so when
we are chastised of our Lord, wee
should vndergoe it with mekenesse
and patience.

4

The fift is Loue, if his Master be
wronged or reuiled, he will not beare
it with patience, but stand vp to re-
uenge it : so if wee heare or see our
Lord Christ blasphemed, and his most
holy Profession derided, it should be
a Simcons sword to pierce our soules.

5

Iesus.

Text.

This name was giuen him by an
Angell befoze he was conceived in
the wombe, and a reason thereof ren-
dred, Because he should saue his people
from their sinnes. He saues vs

Mar. 1. 21.

from sinnes { Guilt.
Punishment.
Regiment.

¶ 4

From

From sinnes guilt and punishment,
by his imputative passions ; from
sinnes regiment, by his merits and
graces applied and deriued vpon
vs : and by his active obedience impu-
ted, he doth entitle vs to the glory of
Heauen.

Luk. 2. 30.

Old Simeon acknowledged Christ
such a saluation : Mine eyes haue scene
thy saluation, yea and my saluation ;
thine for sending, mine for sauing ;
thine for loue, mine for life : Mine
eyes haue scene this saluation.

Luk. 1. 47.

And the Spirit of Mary also exulted
in this her Sonne Saviour.

And all you that would finde him a
Iesus from Hell, be carefull ye finde
him a Iesus from sinne.

Text.

Christ.

Christ signifieth Anointed : In the
Old Law they anointed three :

{ Kings,
{ Priests,
{ Prophets.

And

And for the worke of our Redemp-
tion, Christ was necessarily anointed
to a triple Office, with the oyle of
holinesse aboue his fellowes.

He was anointed to be a } King.
} Prophet.
} Priest.

To be a King, a type whereof was
Salomon; to be a Prophet, a type
whereof was David; to be a Priest, a
type whereof was Melchisedech, not
Aaron: Aaron a Priest, but not a
King; David a King, but not a Priest;
Melchisedech both King and Priest,
King of Salem, and Priest of the most
high God, and therefore a notable
type of Iesus.

He was anointed to be a King, to
rule his elect and protect them; hee
was anointed to bee a Prophet, to
teach his Elect and direct them; hee
was anointed to be a Priest, to ran-
some his Elect and redeeme them.

If Christ be thy Christ as King,
then the Devil reignes not in thee,
but Christ: if Christ be thy Christ
as

as Prophet, then his word, not thy will, is the rule and square of all thine actions; if Christ be thy Christ as Priest, then thy affections are flaine concerning sinne, and thy whole man sacrificed to God.

Text.

And thou shalt be saved.

Note.

The reward of our faith is the salvation of our soules: Blessed is the estate of Christianity, for it is rewarded with inexpressible felicity.

The benefit of beleeuing is multiple.

1
Gal 3.26.

First, hereby we are adopted the children of God: Yee are all the sonnes of God by faith in Christ Iesus.

2

Secondly, hereby our sinnes are forgiven vs, as we read in the Gospell: *Confide, fili, & remittuntur tibi peccata*: Beleeue my sonne, and thy sinnes are forgiven thee.

3

1 Tim. 4 8,

Thirdly, hereby we haue right and interest in all Gods blessings of this life: Godlinesse hath the promises of this

this life, as well as of that which is to come.

Fourthly, hereby we are freed from the Damnation of hell: Now then there is no condemnation to those that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

Lastly, hereby we shall be possessed with the saluation of heauen: the glories and ioyes whereof are so great, as they cannot be numbred; so precious, as they cannot be valued; so lasting, as they are everlasting.

Neither eye hath scene, nor eare hath heard, nor heart of man hath euer imagined, the thousand part of this heauenly felicitie.

Beleeue on the Lord Iesus Christ: thus thou shalt be saued and thine household.

If then to be members of Christ Iesus be so blessed a condition; Let vs beg of God the heauenly Husbandman, to rend vs off by true humbling from the stocke of corruption, and to plant vs into Christ Iesus, by effectuall beleeuing, that at that terrible

4

Rom.8.1.

5

1 Cor.2.9.

ble Judgement, wee all with our
poore households everlastingly may be
sated: And that for Jesus Christ
his sake, our only Lord and
everlasting Redemer.
Amen.

FINIS.

with our
p may be
Christ
and
.

Sweet aduice
to a tormented soule
for Sinne.

With a plaine and hea-
uenly Praier, made for the help
and direction of the weaker sort
of CHRISTIANS.

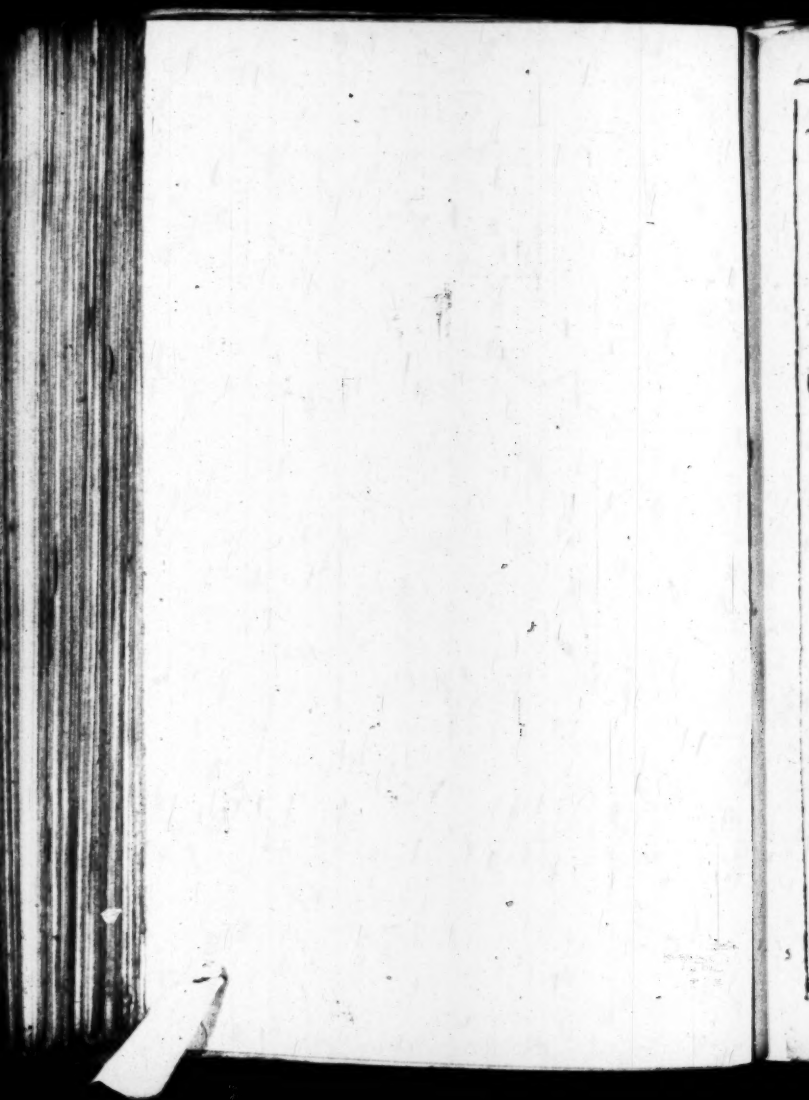
BY
HENRY GREENWOOD
Master of Arts, and Preacher of
the Word of God.

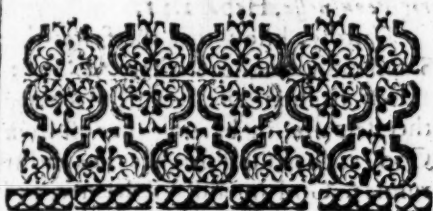


LONDON,

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1628.





Sweet aduice to a tor-
mented Soule for sinne, giuen
by HENRY GREENWOOD,
Preacher of the Word at
HEMPSTEAD.



First, know that thou must
be thus sicke, before
thou canst be healed :
for Grace and saluation
is promised to none but
the humble, Esa. 662 .

Secondly, know that by this means
sinne is crushed and mortified : There-
fore giue God leane to worke his will, see-
ing

Sweet aduice to

*ing by this meanes hee makes thee fit for
righteousnesse, Heb. 12. 11.*

3 Thirdly, know that the feares that
Satan cast vpon thee in these thy Soule-
afflictions, should be so far from making
thee despaire, or beating thee off from
God, as they should make thee rather
runne to God for aid and defence, and
draw thee neerer to God: *As the Shep-
herds dogge doth cause the sheepe to
keepe the fold, and the Pustocke make the
Chicke runne vnder the wing of the Hen,*
2 Cor. 12. 7. 8.

4 Fourthly, know that true soule-hum-
bling for sinne, stands in shame and
griefe for sinnes filthinesse, as in qua-
king horror for sinnes damnablenesse:
*Therefore turne some of thy feare into
shame, for sound humbling, Luk. 18. 13.*

5 Fifthly, know that this world of a po-
ble shall not alwayes last with thee, but
thou shalt ere long bee most blessedly
deliuered: *Heauinesse may endure for a
night, but joy shall come in the morning:*
*were it not for this hope, the heart would
burst, Psal. 38. 5.*

6 Sixtly, know that faith is not alway
in

A Prayer.

by faith, that our finnes are forgiven
vs, our soules reconciled vnto thee,
and our names written in the booke of
life: we are instant suiters vnto thee for
this thy mercy, as was Moses vpon
the Mount, Lord shew vs thy glory,
and say vnto our amazed soules, that
thou art our saluation.

And we most humbly beseech thee
to sanctifie vs all with thy holy and
heavenly seare, let thy Word and
Spirit dwell in vs in all wisdome
plenteously, that thereby our vile af-
fections may be purified, our wicked
minds renewed, and our sinfull liues
most graciously amended, that as for-
merly we haue given our selues to
prophanenesse, so euer hereafter wee
may apply our selues to holinesse: &
that our waies were made so direct,
that euerlastingly we may keepe thy
commandements; & that we could
doe thy will on earth, as thine Angels
and glorified soules doe it in Hea-
uen.

Lord blesse with vs all thy Church
and chosen, blesse this sinfull nation,

A Prayer.

blesse all our friends and kindred,
blesse this house and family, blesse all
afflicted members, especially such as
are wounded in conscience for their
sinnes, continue thy blessed Gospell
vnto vs, and make vs truly thankfull
for all thy mercies.

And this night (we beseech thee) re-
double thy blessings vpon vs that are
humbled in prayer before thee: blesse
vs in body, blesse vs in soule, blesse
vs in the basket, blesse vs in the store,
blesse vs in whatsoeuer belong vnto
vs within doores and without: giue
vnto our bodies a comfortable rest
and sleepe, pitch thine Angels about
our tents, that nothing may destroy
them, and keepe our soules from sleeping
in sin and the seducings of Satan: that
we (being blessed of thee in soule & body
in this world) may haue the surer hope
and true hold of euermourning saluati-
on from thee at that screeching day
of iudgement to come: and that for
Jesus Christ his sake, who (we hope)
at this present intercedeth to thee for
vs, for a prosperous blessing from
thee.

A Prayer.

thee upon vs, to whom with thee
and the holy Spirit (three persons, but
one God) we desire to returne all glo-
ry, honour, dominion, and thanksgiv-
ing, this night and everlastingly to
come, both here on earth, and
hereafter. hopefully in
Heaven. Amen

A Morning



*A Morning Prayer
for a family.*



Lord our God most mighty, glorious, and in mercy abundantly gracious, we thy servants desire this morning and evermore to blesse thy holy and heavenly Name, for all thy blessed mercies first and last afforded vs in the Lord Iesus: In particular, wee blesse thee for thy safe protection and providence ouer vs this last night past, in keeping vs alive of thy goodnesse and mercy to this houre, and day: O Lord, as we liue by thee, giue vs all thy grace to liue vnto thee, and to the praise of thy blessed Name.

And we intreat thy Mercies to blesse

Prayer.

blesse vs this day, and euermore to come: Lord saue vs from bodily perils, and that by the watch of thy good Angels: saue vs especially (O Lord) from sinning against thee, and that by the power and residence of grace in our soules: thus blesse vs in body and soule in this life, that so we may haue the surer hope of euerlasting saluation in the life to come.

And (good father) grant that we may labour and strue against all corruption and sin, but most especially against those euils that haue most defiled our soules, let vs sit all occasions of them, and vse all holy helps against them, and in the might and strength of thine all-sufficient grace, boughsafe vs daily victoꝝ ouer them: O that we could say with thy seruant *Paul*, I thanke my God, concerning Anne I die daily.

1 Cor. 15.

And (good Lord) so blesse vs with thy grace, that we may cheerefully and constantly goe on in the performance of all such duties as thou hast appointed for vs to walk in: grant that the
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A Morning

concupiscence of the eye, the concupiscence of the flesh, the pride of life may never corrupt and defile vs, but let us vermoe our conversations be holy and heavenly: keepe vs also from idleness, grant we may be alwayes soundly exercised in the duties of our calling, either general or particular: that when our Lord and Saviour cometh (being sound thus vigilant) we may enter with him into the joy of the Lord.

Thus (gracious God) giue vs to walke in holinesse and uprightness before thee, that so we may both save our owne soules, and those that are about vs,
for Jesus Christ his sake, thy Sonne
our Saviour.
Amen.

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